

Mind AND Matter.

Physical Life—The Primary Department in the School of Human Progress.

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A Tribute to the Memory of Charles A. Day, Affectionately Dedicated to his Mother.

BY MRS. W. M. H.

Peacefully sleep: life's battles are over,
The storm darkened days have passed by,
The spirit is free, we lay down the cross
And take up the crown when we die.
Peacefully sleep, none are sinless in life,
Nor from snares and temptations are free;
Death redeems the sweet promise of Him who hath said,
I will draw all men unto me.
It is human to err, divine to forgive;
How freely the Saviour forgave!
Let us speak of their virtues the good and the true,
And bury all faults in the grave.

Shots That Tell.

BELOIT, Wis., Jan. 30, M. S. 33.

Editor Mind and Matter:

I have come to the conclusion that MIND AND MATTER is fighting the battle of the ages. Thank the powers that be, that there is one man who seems to comprehend the magnitude of the contest, and who has the nerve and disposition to use grape and canister at short range. All the enemy have to do, if they do not wish to get hurt, is to get out of range of the guns. They can never capture your position. The would-be oracles in the ranks of Spiritualism may scoff as they will at the idea of Jesuit influences on the spirit side of life; the more they scoff the idea the more they show their ignorance, for you certainly hold the key to the position.

Never before were the hosts of bigotry, ignorance and intolerance so determined to prevent the light from entering the darkened places of superstition as at the present time. That there are hosts of spirits banded together in solid phalanx to prevent the light of Spiritualism from reaching the masses, I not only believe, but have good reason to know. I also know that they will leave no scheme untried and no stone unturned to destroy the usefulness of every instrument through whom light and knowledge can come from spirit realms, even to the removing of such instruments from the physical life whenever they have power to do so.

In no other way can we explain the efforts of many of our speakers to attach the defunct carcass of Christianity to the living child, Spiritualism. "The general teachings of spirits," by Bro. Peebles; "The leadership of Jesus in the present spiritual dispensation," by J. R. Buchanan; "The Christ idea," by Mr. Kiddle; the somersaults of such men as W. F. Jamieson, and the traitorous course pursued by John C. Bundy, all tend to show this. "It is perfectly useless to criticize such a farce, for in the light of Spiritualism, Jesus has no more to do with the present spiritual movement than many of the sages and reformers who passed on long before the reputed advent of Jesus upon earth—if, indeed, such a man ever had such advent."

All such effort is nothing more nor less than part and parcel of the barbarous Christian idea of salvation through the merits of another. Do these teachers wish it to be understood that it is necessary to believe in their mythical Jesus in order to be happy in spirit life? If so, for one I utterly fail to understand the general teaching of spirits as it comes to me. Belief in Jesus, or in any other man, or any other thing, has nothing whatever to do with it. It is deeds, not faith, that will determine our status; and any system of religion which does not propose to reward the individual according to the life lived and deeds done, regardless of any church, creed or faith, whether it be in a spiritual bankrupt act, called vicarious atonement, or any other, is a fraud on humanity.

If John Jones or Tom Smith find their way back to earth and succeed in establishing their identity, it proves the fact of continued life beyond the change called death as surely as the Christian's Jesus could prove it; and the objections urged by pious people that such spirits come from hell does not help their case, for if they do come, it proves conclusively that there is no such hell as Christian theology claims there is.

It was my privilege, during the holidays, to attend a seance given by a most worthy and excellent medium—Mrs. S. F. Houghton, of Darien. Among others who controlled and expressed their thoughts was that grand worker, E. V. Wilson. He spoke of his life-work and the still greater work he wished to accomplish as an ascended spirit. He referred pleasantly to the last meeting which he held in Monroe, Wis., (we roomed together), and to the conversations which we had, after retiring for the night; and among other things said: "We have a grand worker in Roberts." I asked, "How is that? You said, last spring, you took no stock in MIND AND MATTER." His reply was: "I know more than I did then, and see things differently. I find men whom I did not endorse, actuated by the highest and best of motives; while some whom I thought grand and noble, are rotten to the very core." He has also told me that he had not the faintest conception, while in the physical form, of the tremendous opposition to Spiritualism by spirit forces; and cautioned mediums to be on their guard against these unseen foes of spiritual light and liberty.

Another influence said, "They call this humbug," and added: "I was probably the worst humbugged man that ever lived. I was humbugged with the idea that my friends—the mediums—had humbugged me; whereas my friends had only given me the truth. Never was mortal

man so deceived as was I by those in whom I placed implicit confidence." He said he referred to Henry T. Child, and that the Katie King Imbroglia, as published in MIND AND MATTER, was as truthful an account as could be written. He gave the name of Robert Dale Owen.

It has also been my privilege, for a number of weeks, at stated times, to listen to teachings of spirits through the mediumship of another extinct instrument for spirit control, Mrs. Mary Miles. Her guides seem to be alive to the issue at stake, and maintain that Spiritualism is passing through a tremendous ordeal; in fact, that the crisis has arrived, and that it behooves mediums to live purely and uprightly, and carefully guard every avenue of approach by the bigoted and intolerant spirit host, or many of them will be utterly destroyed, so far as their mediumship is concerned.

Thanks to the forces of light and truth, a few, here and there, are waking up to a comprehension of the situation, and when Spiritualists generally begin to understand the magnitude of the contest they are engaged in, there will be less wasted effort in trying to harmonize the antagonistic forces of Spiritualism and Christianity; and their energies will be better employed in smashing the idols of priestcraft and superstition, whether those idols be of Judean or other origin.

"Success to MIND AND MATTER, and the man behind it, who seems to be the general commanding the heaviest artillery among the mundane forces. I trust that in the coming contest with the foes of truth, your ammunition will hold out."

Yours for the war, WILL. C. HODGE.

Interesting Letter from Mrs. Dr. Cutter.

MARKHAM HOUSE, Atlanta, Ga.,
January 15th, 1881.

To the Editor of Mind and Matter:

After parting with you at Philadelphia, I came directly through to this city. The weather has been very bad, and the streets almost impassable with mud. I hope to be able to find some Spiritualists here, but in many of these Southern cities, what few Spiritualists there are, "hide their light under a bushel," as it would be detrimental to business, and social position also; to have it openly known that they believed in such a "delusion."

I attended Mrs. Bliss's seance Sunday evening, January 9, and I witnessed the most wonderful materialization. There were but five persons present beside Mr. and Mrs. Bliss, and the conditions were very favorable for the spirits to work. Many forms fully materialized presented themselves; among them Dr. John C. Warren. I was called to the cabinet, and he shook hands with me in a very earnest manner, and several times placed his hand upon my head. After he dematerialized, three of us still standing close to the aperture, witnessed the process of forming a hand and arm. First the arm would appear not larger than your finger in size, and we could see the little particles attracted to it till it would be a full sized arm and hand. Then it would dissolve sometimes from the ends of the fingers; again at the shoulder; and at one time from the middle; and then it would form again.

This chemical process was kept up fully fifteen minutes, and we so close as to see the particles, like little specks of silver floating around and attaching themselves to form the arm, then float away so that we could see no formation except these little specks. I have seen a great many form materializations, and have seen them dematerialized; but never was so close before as to see them so plainly as upon this occasion. The forms were all very life-like and gave convincing evidences of what our spirit friends can do when right and harmonious conditions are made for them. At the close of Mrs. B.'s circle, Mr. Bliss was controlled, and the spirits spoke many encouraging words to those present.

When I saw these people, so earnest, and so ready to do everything in their power for the spirit world, to enable them to communicate with those on earth, and give evidence of their continued existence beyond the grave; my heart was filled to overflowing with thankfulness that you had been brought to the front, and had been able to stand by these mediums in their affliction; and had driven back the tide of persecution that came so near destroying their usefulness, as channels for the spirits to operate through. But they, as well as all others, have risen in their strength, and are convincing sceptics daily of the genuineness of their manifestations.

While in New York, I attended a seance at the Eddy brothers. Among those who appeared, was the majestic form of E. V. Wilson. He stood outside the cabinet for fifteen minutes and spoke in his old familiar way to those present. The mother and little daughter of a lady in the circle came together, and they conversed in German; the lady, at the close of the seance, telling me what her spirit mother said, and that it was a most convincing test to her.

I think the lessons some of our prominent Spiritualists have had, who have publicly denounced certain mediums as frauds and impostors, without having even witnessed the manifestations through them; and afterwards to be convinced by those same persons that the materializations were genuine, would have an effect to deter all from hastily proclaiming any one as a fraud until a fair trial had been given. At least I would much rather be a little slow in my decision than make a statement hastily, and then be obliged to correct it.

Mrs. Bliss contemplates making a tour South and West, and I would say to all friends of the cause, and those who desire to investigate the phenomena of materialization, that this is a golden opportunity to do so. Parties who wish Mrs. B. to visit their section and give her seances, should correspond with her at once. I will assure the most sceptical that if they attend one of her seances, willing to obey conditions, and give the spirits a proper chance, they will be convinced beyond the shadow of a doubt of her great powers as a materializing medium; and that their spirit friends will give them positive evidence of a continued existence beyond the grave.

Yours for the truth,
DR. ABNIE E. CUTTER.

CHICAGO ITEMS.

Mrs. Richmond, J. Matthew Shea, Maud Lord, etc.

As MIND AND MATTER has an enlarging subscription list in Chicago, I presume a few items of news pertaining to the cause of Spiritualism in this city will be duly appreciated, so I will jot down a short statement for it.

First and most important, I will say that Mrs. Cora L. V. Richmond, that superior medial instrument of the spirit world, is energetically and effectively at work in her old field of labor. She speaks on Sunday at 10.45 a. m., to a "Bible Class" in Bro. Martin's "Spirit Parlors," corner of Walnut and Wood streets, and at 7.30 p. m. at Fairbank's Hall, Central Music Hall Block, and has large and appreciative audiences. Every Friday evening, "Oulina," one of her controls, gives a reception at some friends' residence; and I here would remark, that at these receptions, congregate the most able and intelligent people in the West, and a very great amount of valuable information is obtained from the spirit world.

Dr. J. Matthew Shea, one of the oldest and most powerful physical mediums, has lately inaugurated a public meeting at No. 13 S. Halsted street, every Sunday afternoon at three o'clock. His personal tests are very interesting, and his "telegraphic communications" wonderful. The latter being a series of "raps" on a stand at which the medium sits entirely surrounded with the most sceptical persons from the audience. These showers of raps are distinctly heard all over the room by every one in the audience.

Dr. Blain is speaking acceptably at the West End Opera House, every Sunday evening. There is also a medium's meeting at the same place, at 3 p. m., each Sunday, at which many good mediums officiate.

The Chicago Children's Progressive Lyceum is now held at Castle Hall, 619 West Randolph street, at 12.30 every Sunday. This school is preparing to celebrate its fifteenth anniversary, by a literary entertainment for its benefit.

Mrs. Maud Lord is still giving seances at No. 49 Elizabeth street, although a short time ago she was terribly prostrated in the midst of a circle, and required the best medical skill to restore her.

In conclusion, I am glad to announce that all the mediums in this city are busily engaged in the work of dispensing knowledge and truth from the other world; and I hope that Mrs. James A. Bliss will find it convenient to stop here either going to or returning from Kansas City. Possibly Col. Bundy has got some of his "war paint" rubbed off, and would refrain from burying his antiquated and about worn-out tomahawk in her brain! He recently, actually in public, praised a medium who is giving those terrible dark seances! It may be that Col. B. is much misunderstood and abused, and that Hudson Tuttle is the real spinal column in this crusade on mediums. I still believe that while there is life there is hope, and would spread the broad mantle of charity over all—insects as well as animals. Z. T. GRIFFEN.
114 S. Lincoln street, Chicago, Ill.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

CASH.

Am't previously acknowledged in MIND AND MATTER	\$63.74
M. Wheelock, M. D. V. D., Louisville, Mo.	2.00
Mary J. Bradford, South Boston, Mass.	1.00
Catherine Standwood, " "	1.00
Margaret McDonald, " "	1.00
Susan A. Dorr, Auncolusquam, Mass.	1.00
Total Paid	\$71.74

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER	\$246.00
Mr. Geo. Kall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.	

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged	\$71.24
Mrs. E. S. Sleeper, San Francisco	3.74
W. A. Mosley, S. New Lyme, Ohio	1.00
B. Chadeey, Rushville, Illinois	1.00

Mrs. Elsie Crindle's Return.

I was much pleased to learn last week that this celebrated and powerful medium for materialization would stop a few days again in Chicago, and at once arranged to attend her seances, which were to be held at 419 West Randolph street, at the residence of Mr. Slocum. Every seance was well attended, more being present than could well be accommodated, among which I noticed a number of the ugliest sceptics to be found in the West, many of whom expressed themselves as perfectly satisfied as to the genuineness of the phenomena.

Honest scepticism I admire, and I am happy to state that when convinced of Mrs. Crindle's genuineness, some of them have, in this city, publicly expressed themselves as not surprised that Mrs. Stimpson, Mr. and Mrs. Slocum, and others, should so stoutly assert the truthfulness of Mrs. Crindle's phenomena, and I am almost of the opinion that, if "obsessing influences" were removed, even my baldheaded friend, Col. Bundy, would have the candor to acknowledge the error he had committed, and set himself right before the Chicago Spiritualists, who pretend to be his friends, at least.

The materializations occurred in a very strong light, and were the best I have yet seen of their character. Mr. Gruff was as musical and caustic as usual, and "Effie" has gained great powers since she has been with her medium at Philadelphia. This is written in great haste and may be only fit for the waste basket, yet I send it along, so that the readers of your paper may know the success of Spiritualism in this city.

Mrs. Mary E. Weeks, the bright and cheerful test medium, has been ill for the past few weeks. In conclusion, I am happy to say that a great deal of interest has been aroused on the subject of Spiritualism here, and many meetings have sprung into existence and are flourishing beyond expectations. Very truly,
Z. T. GRIFFEN.

114 S. Lincoln St., Chicago.

Alfred James' Mediumship as Remarkable as it is Unquestionable.

HALIFAX, Dauphin Co., Pa., Feb. 5, 1881.

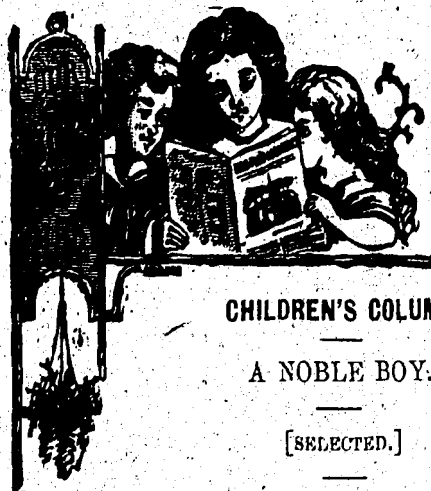
To the Editor of Mind and Matter:

DEAR BROTHERS:—The communication in MIND AND MATTER, of Jan. 22, from Thomas Supton, caused quite a flutter here in the orthodox camp, as he was known here by almost every one in town. He was a clever, courteous, truthful and exemplary preacher of three score and ten, and died here six years ago, as stated in the communication. I learn that just previous to his death he expressed serious doubts as to the future, fearing that he had not filled his mission so as to insure happiness in his future life. To me this is a positive test, as I came here four years ago, and up to the time I saw the communication I had never known that a man by that name had ever preached and died here. But as I passed the paper around I found that everybody knew the old preacher. Some are amazed at the contents of the communication, condemning the doctrines that he preached upwards of forty years; but no one doubts, as far as I know, the communication, knowing as they do that I had nothing to do with its production, from the fact that I never knew that such a man ever lived. I would be glad to have another copy to pass around; the one I have is worn out by handling. Yours truly,
CHARLES YEAKEL.

The following is the communication above alluded to:

REV. THOMAS SUPTON, (Halifax, Pa.)

GOOD AFTERNOON, SIR:—After a long and eventful mortal life, engaged in what I considered the greatest cause on earth, namely, the propagation of the religion of Jesus, I find that three score years and ten did not learn me wisdom. I started out incorrectly, and ended, so far as the mortal life is concerned, with the idea that I had done right. But, sir, I was psychologized. Preaching error for a long while gradually makes a man think it is the truth, and the longer he adheres to error the more he will risk to establish it. But, in religion, you are always surrounded, especially if you are a preacher of the world, by the kind of people who believe as you do, and their influence acting upon you makes you become more and more the servant of error. Mortal man always thinks he is right if the multitude only approve of what he utters. I preached the doctrines of Methodism in all of the Middle States and in part of the Southern States; and at the time of my death was located at Halifax, Dauphin County, Pennsylvania. And I want to say this to all who knew me in the mortal life, not to repent, not to believe, but to act, examine and test your doctrines by the God-given light of reason. If they will do this, they will have no cause to complain when they reach the spirit life. If they act otherwise, they will be dragged down by the delusive hope that they are going to be saved by some one other than themselves. And yet, they will find out, and I say this, after six years in spirit life, that they must reason if they want to be saved. They can keep that reason in abeyance in this mortal life, but the time will come when they must think for themselves if they want happiness. I was known when here as Rev. Thomas Supton.



CHILDREN'S COLUMN.

A NOBLE BOY.

[SELECTED.]

The woman was old and ragged and gray,
And bent with the chill of the winter's day;
The street was wet with the recent snow,
And the woman's feet were aged and slow.
She stood at the crossing and waited long,
Alone, uncared for, amid the throng.
Down the street, with laughter and shout,
Glad in the freedom of "school let out,"
Came the boys, like a flock of sheep,
Hailing the snow, piled white and deep.
Past the woman, so cold and gray,
Hastened the children on their way.
Nor offered a helping hand to her,
So meek, so timid, afraid to stir.
At last came one of the merry troop—
The gayest lad of all the group;
He paused beside her, and whispered low,
"I'll help you across, if you wish to go."
He guided the trembling feet along,
Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy, and well content.
"She's somebody's mother, boys, you know,
For all she's aged and poor and slow.
And I hope some fellow will lend a hand
To help my mother—you understand—
If ever she's poor and old and gray,
When her own dear boy is far away."
And "somebody's mother" bowed low her head
In her home that night, and the prayer she said.
Was, "God, be kind to life noble boy,
Who is somebody's son and pride and joy."

Dolls: His Little Story.

There was a look in the dark brown eyes of Dolls, that was very captivating when you saw it. I say when you saw it, because it wasn't always you could see it, for Dolls' face was so covered with his disheveled locks, that the only wonder was he could find his way about at all.

Dolls was a Scotch terrier—a real Scotch terrier. Reddish or sandy was he all over—in fact, he was just about the color of gravel in the gloaming; I am quite sure of this, because, when he went out with me about the twilight hour, I could not see him any more than if he wasn't in existence, when it grew a little darker; strange to say, Dolls became visible once more.

Plenty of coat had Dolls, too. You could have hidden a glove under his mane, and nobody been a bit the wiser. When he sat on one end, gazing steadfastly up into a tree, from which some independent puss stared sandily down upon him, Dolls looked for all the world like a doggie image draped in a little blanket.

Dolls had a habit of trebling pussies. This, indeed, was about the only trait in Dolls' character. He hated a pussy, more than sour milk, and nobody knew this better than the pussies themselves. Probably, indeed, they were partly to blame for maintaining the warfare. I have seen a cat in a tree, apparently trying her very best to mesmerize poor Dolls—Dolls blinking funnily up at her, she gazing runnily down. There they would sit and sit, till suddenly down to the ground would spring pussy, and with a warlike and startling "Fuss!" that quite took the doggie's breath away, and made all his hair stand on end, clout Master Dolls in the face, and before that queer wee specimen of animality could recover his equanimity, disappear through a neighboring hedge-row.

Now cats have a good deal more patience than dogs. Sometimes on coming trotting home of an evening, Dolls would find a cat perched up in the pear tree, sparrow-expectant.

"Oh! you're there, are you?" Dolls would say. "Well, I'm not in any particular hurry; I can easily wait a bit." And down he would sit, with head in the air.

"All right, Dolls, my doggie," Pussy would reply. "I've just eaten a sparrow, and not long ago I had a fine fat mouse, and milk with it, and now I'll have a nap. Nice evening, isn't it?"

Well, Master Dolls would watch there, maybe for one hour, and maybe for two, by which time his patience would become completely exhausted. "You're not worth a wag of my tail," Dolls would say. "So good-night." Then off he would trot.

But Dolls wasn't a beauty, by any manner of means. I don't think anybody who wasn't an admirer of door mats, and a connoisseur in broom beams, could have found much about Dolls to go into raptures about; but, somehow or other, the little chap always managed to find friends wherever he went.

Dolls was a safe doggie with children, that is, with well dressed, cleanly looking children; but with the gutter portin' of the population, Dolls waged continual warfare. Doubtless, because they teased him, and made believe to throw pebbles at him, though I don't think they ever did in reality.

Dolls was a great believer in the virtue of fresh air, and spent much of his time out of doors. He had three or four houses, too, in the village, which he used to visit regularly once, and sometimes twice, a day. He would trot into a kitchen with a friendly wag or two of his little tail, which said, plainly enough, "Isn't it wet, though?" or "Here is jolly weather, just!"

"Come away, Dolls," was his usual greeting. Thus welcomed, Dolls would toddle freely in, and seat himself by the fire, and gaze dreamily in through the bars at the burning coals, looking all the while as serious as possible.

I've often wondered, and other people used to wonder too, what Dolls could have been thinking about, as he sat thus. Perhaps—like many a wiser head—he was building little morsels of castles in the air, castles that would have just the same silly ending as yours or mine, reader—wondering what he should do if he came to be a great big bouncing dog like Wolf the mastiff; how all the little doggies would crouch before him, and how dignified he would look as he strode haughtily away from them; and so on, and so forth. But, perhaps, after all, Dolls was merely warming his mite of a

nose, and not giving himself up to any line of thought in particular.

Now, it was snuff if human beings alone that this doggie was a favorite; and what I am now going to mention is rather strange, if not funny. You see, Dolls always got out early in the morning. There were a great number of other little dogs in the village besides himself—poodles, Pomeranians, and Skyes, doggies of every denomination and all shades of color, and many of these got up early too. There is no doubt early morn is the best time for small dogs, because little boys are not yet up, and so can't molest them. Well, it did seem that each of these doggies, almost every morning, made up its mind to come and visit Dolls. At all events, most of them did come, and, therefore, Dolls was wont to hold quite a tiny levee on the lawn shortly after sunrise.

After making obeisance to General Dolls, these doggies would form themselves into a conversation, and go promenading round the rose trees in twos and twos.

Goodness only knows what they talked about, but I must tell you that these meetings were nearly always of a peaceable, amicable nature. Only once do I remember a conversation ending in a general conflict.

"Well," said Dolls, "if it is going to be a free fight, I'm in with you." Then Dolls threw himself into it heart and soul.

But to draw the story of Dolls to a conclusion, these came to live near my cottage home, an old sailor. This ancient mariner was one of the Tom Bowling type, for the darling of many a crew he had been in his time, without doubt. There was a good nature, combined with pluck, in every lineament of his manly, well worn, red and rosy countenance, and his hair was whitened—not by the snows of well nigh sixty winters, for I rather fancy it was the summers that did it; the summer's heat, and the bearing of the brunt of many a tempest, and the anxiety inseparable from a merchant skipper's pillow. There was a merry twinkle in his eyes that put you mightily in mind of the monks of old. And when he gave you his hand, it was none of your half-and-half shakes, let me tell you; that there was honesty in every throb of that man's heart, you could tell from that very grasp.

Yes, he was a jolly old tar, and a good old tar; and he hadn't seen Dolls and been in his company for two hours, before he fell in love with the dog downright, and, says he:

"Doctor, you want a good home for Dolls; there is something in the little man's eye that I a sort of like. As long as he sails with me, he'll never want a good bed, nor a good dinner; so, if you'll give him to me, I'll be glad to take him."

We shook hands.

Now, this was to be the last voyage that ever that ancient mariner meant to make, until he made that long voyage which we all must do one of these days. And it was his last, too; not, however, in the way you generally read of in stories, for the ship didn't go down, and he wasn't drowned; neither was Dolls. On the contrary, my friend returned, looking as hale and hearty as ever, and took a cottage in the country, meaning to live happily and comfortably ever after. And almost the first intimation I received of his return was carried by the doggie himself, for going out one fine morning I found Dolls on the lawn, surrounded, as usual, by about a dozen other wee doggies, to whom, from their spell-bound look, I haven't doubt he was telling the story of his wonderful adventures by sea and by land; for, mind you, Dolls had been all the way to Calcutta. And Dolls was so happy to see me again, and the lawn, and the rose trees, and vagrant pussies, and no change in anything, that he was fain to throw himself at my feet and weep in the exuberance of his joy.

Dolls' new home was at H—, just three miles from mine; and this is somewhat strange—regularly, once a month, the little fellow would trot over, all by himself, and see me. He remained in the garden one whole day, and slept on the doormat one whole night, but could never be induced either to enter the house or to partake of food. So no one could accuse Dolls of cupboard love. When the twenty-four hours which he had allotted to himself for the visit were over, Dolls simply trotted home again; but as sure as the moon, he returned in another month.

A bitter, bitter Winter followed quickly on the heels of that pleasant Summer of 187—. The snow fell fast and the cold was intense, the thermometer at times sinking below zero. You could run the thrushes down and catch them by hand, so lifeless were they; and I could show you the bushes any day, where blackbirds dropped lifeless on their perches. Even rooks came to the lawn to beg; they said there wasn't a hip nor a haw to be found in all the country side. And robin said he couldn't sing at all on his mistle perch, the frost and the wind quite took his breath away; so he came in side to warm his toes.

One wild stormy night, I had retired a full hour sooner to rest, for the wind had kept moaning so, as it does around a country house. The wind moaned, and fiercely shook the windows, and the powdery snow sifted in under the hall door, in spite of every arrangement to prevent it. I must have been nearly asleep, but I opened my eyes and started at that—a plaintive cry, rising high over the voice of the wind, and dying away again in mournful cadence. Twice it was repeated, then I heard no more. It must have been the wind whistling through the key-hole, I thought, as I sunk to sleep. Perhaps it was, reader; but early next morning I found poor wee Dolls dead on the doorstep.—*Episcopal Register.*

The *Baltimore American* of the 31st ult. contains a report of a sermon on Spiritualism, by the Rev. J. T. Rossiter, delivered in that city on Sunday evening, January 30. We take from it a few extracts: "We are often on the borders of the invisible of which we know so little. * * * Everything we see is full of living creatures, and we reasonably conclude that so it is above, beyond and all about us." The above extracts are all that are worthy of the least attention of Spiritualists; the balance of the sermon is made up of an attempt to fasten discredit upon mediums and Spiritualism. He admits the appearance of the myth Jesus to the imaginary twelve, but doubts the appearance of Samuel to Saul. He looks with contempt upon the tiny raps that are dumfounding the world, and asks his hearers to swallow down the whole system of Christianity without a question in regard to its truth. It is a sermon that a person might reasonably have expected from the pulpit thirty years ago, but entirely out of place in this day of enlightenment. How any sensible person can sit and listen to such "bosh" is entirely beyond our comprehension.

EDITORIAL BRIEFS.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

The First Society of Spiritualists, of Topeka, Kan., holds its meetings at the residence of Mrs. Greene, corner of Sixth and Topeka avenues. Mrs. Lull, speaker.

Send your name and address on a postal card to James A. Bliss, 713 Sansom street, Philadelphia, receive the and only complete catalogue of Spiritual and Liberal books published in the United States.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

Joseph D. Stiles attended the late Rutland (Vt.) Convention, and exercised his medial test powers to the great delight and satisfaction of those present. His address for a few weeks, or until further notice, will be Montpelier, Vt., care of George W. Ripley. He expects to be present at the Waterbury (Vt.) Convention, to be held Feb. 18th, 19th and 20th.

Mrs. JENNINGS ENDORSED BY A TRUE SPIRITUALIST.—George C. Meade, writing from Vineland, N. J., says: "I called at Dr. Jennings's house yesterday and was informed that Mrs. Jennings intended to go to Philadelphia for the purpose of giving test seances and healing the sick. She has done good service in my family in healing and in many others that I am acquainted with, and as a test medium I know of no better. I consider her every way worthy of the kind consideration of every lover of truth."

Mrs. H. V. Ross, of Providence, R. I., the celebrated medium for materialization, has cancelled her engagement in New York city, and has with her husband taken rooms at 8 Davis street, Boston, where for some months to come she proposes to give seances on each night in the week except Monday—on which evening she will hold a sitting regularly at her residence in Providence. Her first seance in Boston will occur on the evening of Tuesday, February 8.

Mrs. JAMES A. BLISS, the noted materializing medium, of this city, will leave home on the first week in March for her trip to Kansas City, and will make arrangements to hold seances, on the line of travel, in Harrisburg, Pa.; East Liverpool, London and Cincinnati, Ohio; Oxford and Terre Haute, Ind.; Sterling, Ill.; St. Louis and Kansas City, Mo. Other arrangements may be made after this programme is filled. For further particulars address Mrs. James A. Bliss, No. 1620 South Thirteenth street, Philadelphia, Pa.

MR. J. WILLIAM FLETCHER, the popular young lecturer and test medium, is meeting with almost as much success in America as in England. He is engaged in Portland, Maine, filling his third engagement this season for the month of February. He will speak before the First Society of Spiritualists in Philadelphia during March; in Music Hall, at the Celebration, March 31; and has also been engaged to lecture at Lake Pleasant the coming season. All communications addressed care of *Banner of Light*, Boston, Mass.

J. FRANK BAXTER concluded a most successful engagement of five Sundays with the First Association of Spiritualists of Philadelphia on January 30th, 1881, and left for Boston, stopping Monday evening, January 31st, and lecturing in Lakewood, N. J. On Thursday, February 3d, he will lecture in East Weymouth, Mass., and on Sunday, Feb. 6th, in Peabody, Mass. Now is the opportunity for Massachusetts cities and towns to secure him for week evenings or on Sundays for spring and summer. Address J. Frank Baxter, 181 Walnut street, Chelsea, Mass.

ANNIE LORD CHAMBERLAIN.—We clip from the last *Banner of Light* the following editorial, and hasten to express our sympathy with our delicate sister medium: "We regret to announce that Mrs. Annie Lord Chamberlain, the well known physical medium, has been very ill with pneumonia, for the past week. Her case is now slightly improving, though she is not yet able to sit up. This estimable lady will have in this hour of affliction the deepest sympathy of thousands of friends. We hope to be able to chronicle her recovery at an early day."

VITAPATHY.—J. B. Campbell, M. D., V. D., the "father of the Vitapathic System," will open a short Spring graduating course of lectures on the 1st of March, for progressive men and women and advanced students of all systems of practice to learn the great-Vitapathic System of Health and Life, and to fit them to fill a few of the many places now wanting Vitapathic Physicians. Dr. Campbell is an earnest Spiritualist and is doing a grand work for humanity. He thoroughly believes in the work he is engaged in and endeavors to bring it into popular favor. In his circular he says: "Vitapathy is not a system of Drug Medication nor of Operative Surgery, but

avoids the dangers of both by its own better methods of curing disease and preserving life. Its college is not a medical college in the common acceptance of that term, but is the American Health College. It is organized and incorporated for the express purpose of teaching this superior Religious, Scientific, Vitapathic System of Health and Life, and for graduating and ordaining its fully prepared students, according to its rules and regulations, as we, its teachers, may deem best, ourselves being the proper judges of what is right to practice and to teach, and the best manner of doing it, in harmony with our Articles of Incorporation and Constitution, and the Laws of the United States, making each of its graduates an ordained Minister and Authorized Physician, with all the rights and privileges of both Professions, and all constituting a Religious Membership and Brotherhood; with the same rights to preach and to heal their converts or patients in their own way, as ministers of other denominations have to preach to and baptize their converts in their own way; and the same right to charge for their services as physicians of other schools of practice have and do, or as any profession or occupation does. The offices of Minister and Physician were united in the same person in the early days of Christianity, and are now again in Vitapathy. This Religious Health System is so superior in what it is and in what it does, and is so quickly learned and so easily practiced, and so safe and sure, that all should adopt it. Vitapathy being a Religious System, its members are not subject to medical laws or medical boards, but are as free to act as are Ministers of other religious sects. Its diploma is good everywhere. System Copyrighted by the United States College and Religious Health Society Incorporated by the State of Ohio. For further particulars our readers can send their name and address to J. B. Campbell, M. D., V. D., 295 Longworth street, Cincinnati, Ohio, and receive free circulars and books more fully explaining the nature of the Vitapathic system.

Communication Written by one of James A. Bliss' Magnetized Planchettes.

GRANVILLE, Iowa, Jan. 26, 1881.

BRO. ROBERTS—Dear Sir:—The enclosed communication is from my great great-grandfather, received through my hand by a Bliss Planchette. This spirit, when in earth life, was a great Quaker preacher, known to all of that persuasion. He travelled and preached all over the United States. I have a book in my library of his journeyings, written by him in 1828. Says he was directed to me by a brother. Dr. Dobson gave me his name some time ago as being one of my guides, but I have never tried to get anything from him. This was given unsought, when I had expected something else. I consider those Planchettes an improvement. I would recommend them to medium writers. Yours fraternally,

A. C. WILLIAMS.

THE COMMUNICATION.

DEAR SON:—My life was almost a failure. Money was not my honor; but my Bible was. Humanity should have my history, to be benefited by. Heaven is not as I expected to find it; all, all, is natural, not supernatural. What is this? [It is a Planchette.] What improvements have gone on since I have left earth. Say to my brethren, that a true life is honest endeavor. Prove your religion by nature. You, my brethren, are in a strait between two by-ways, and the sooner you find it out, and shove the right way, the better. Many of you are mediums, but you do not know it. Long ago, in my early youth, my hopes were hardly equal to my fears of eternal damnation. [Do you now have such fears?] Shall you question me now on that point after an existence in spirit life of one hundred and twenty years? I could wish to live my life over again. I was a medium myself, and saw that which I could not understand. Are you going to have this printed? [Yes.] Then I hope my brethren will see it. [We think there will some, at least.] If so, I will be satisfied. I am going to remain with you, and wish to write often. Miss Bond is here that you sat down to have write; but I took her place. She says you don't know of her being dead, but that she writes through your hand.

Good-by, my son, WILLIAM WILLIAMS.
[We have published the communication just as it was sent to us, without correction, as we do not feel at liberty to make any alteration in the original.—Ed.]

Special Notice from "Bliss' Chief's" Band.

ME Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-cent stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail, 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

JESUS OF NAZARETH, AND WHERE WAS NAZARETH?

We are told by those who are seeking to Christianize Spiritualism, that the great head-centre and leader of modern Spiritualism, is Jesus of Nazareth. Now we propose to take a hunt for that Nazareth, whence came this Jesus, that is to dominate the spiritual movement of the present age. If we fail to find the place, we must conclude that the much talked about Nazarene is as much of a nothing as the place from which it is claimed he sprang. Where then was Nazareth? We are told by a writer in McClintock and Strong's *Ecclesiastical Cyclopedia*, that "Nazareth was the town of Joseph and Mary, to which they returned with the infant Jesus after the accomplishment of the events connected with his birth and earliest infancy. Previous to that event, the place is altogether unknown in history." In Old Testament scripture it is never once named, though a town could hardly have failed to have existed on so eligible a spot from early times. Josephus, though personally familiar with the whole district in which it lies, is equally silent regarding it. Strabo, the Greek historian and geographer, a communication from whose spirit will be found in another column, although a native of Cappadocia, a closely neighboring country, and living at the time when it is said the Nazarene lived and died, it is not pretended made any mention of him or Nazareth. Why, then, this utter absence on the part of all historical writers of the mention of such a place as Nazareth? Hear the absurd reasons assigned for this significant silence. The same writer says: "The secluded nature of the spot where it stands, together with its own insignificance, probably combined to shroud it in that obscurity, on account of which it would seem it had been divinely chosen for the rearing of God's incarnate Son." (It must have been very insignificant, indeed, and so insignificant as not to have any significance as the residence of any man.) "The origin of the disrepute in which Nazareth stood is not certainly known. * * * Of the condition of Nazareth during the earlier centuries of the Christian era next to nothing is known." Such is all that was known, or rather all that was not known regarding Nazareth, the alleged abiding place of Jesus, the Nazarene, for more than three hundred years after his alleged residence there. Is it not plainly evident that there was no such place as Nazareth in existence prior to that time? It is now claimed that a village named *en-Nasirah*, situated a moderate three day's journey from Jerusalem, was the Nazareth in question. We are told, of the identification of that village as the ancient site of Nazareth there can be no doubt; but on what grounds this certainly rests we are not told. We beg leave, however, to doubt it very much. It would be well to know when and how that village came to be called *en-Nasirah*. There does not appear to be any account of such a village prior to the time when it was found necessary to locate the alleged place of residence of the wholly unhistorical Jesus of Nazareth. All is admitted to be uncertain, and wholly unknown, historically, concerning this famous place. What earthly reason is there to suppose there is anything more certain concerning the man of whom and of his doings history is equally silent? We conclude none. Like all smart people who attempt to palm off fiction for truth, the Biblical romancers did not confine themselves to the facts of history and geography, but borrowed their hero and the scene of his exploits from some older fiction, or invented them without regard to the probability of their having anything to do with any person or place that ever existed. It does seem to us, that where so little is known, modesty would prompt less assumption than is the prevailing habit with the worshipper of "The Nazarene."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

SANCHUNIATHON (a Phœnician Writer.)

GOOD DAY.—Age in a spirit is no sign of its knowledge. That depends altogether upon the development of the spirit. Now, I suppose that I am one of the most ancient spirits that have come here; but for all that the further I advance as a spirit the less I seem to know. In fact I grow more humble every day, before the vast, the incomprehensible power that governs all spirits. Talk about understanding God! none but the ignorant talk that way. But of this I am satisfied, that all religions have been based upon astrology. The science of the stars is their basis. When here in the mortal form, I was an antiquarian and historian, and I could then look back on dying civilizations at least two thousand years before my time; and I have no doubt those who then lived could also have looked back on civilizations as remote from them as I was, in point of time, from you of to-day. The worship of my country, Phœnicia, was the worship of that light "that lighteth every man that cometh into the world," namely, the Sun; and I do not think that Christianity has made any improvement upon it by substituting a man for that great Sun, which is the source of life. Therefore, I would say, if you must have an object to worship, the Sun is the best you can select. Religions in all countries have been founded by aristocrats for their own benefit, and by sacred mysteries sought to dazzle the ignorant and make them bow to a superiority of mind. The reason for this was because they could not hope to uphold their power by force of arms—they being the learned few against the many. Before any real progress for humanity will be possible, this must be broken down, and all mankind allowed to get all possible knowledge necessary for their enlightenment. In this way happiness and prosperity is attainable; but in priestly mysteries lies the people's ruin. There never can be but one kind of true worship, and that is the worship that makes every man, woman and child happy. In order to accomplish this, religion must relate to

the material as well as the spiritual. By that, I mean that the body must be taken care of and the comforts of life provided for it, and then the spirit will have more strength to act. When this shall happen then that veil that is between you and the spirit life will be broken down entirely and you will see and converse with your spirit friends. You will become such perfect mediums that you can all know the truth for yourselves. You will require no intermediary medium. I lived twelve hundred and fifty years before the so-called Christ, at Sidon, in Phœnicia. I am, etc.

SANCHUNIATHON.

[We take the following account of Sanchuniathon, from the *Encyclopædia Britannica*.—Ed.]

"Sanchuniathon, a Phœnician historian and philosopher, who is said by some to have flourished about the time of the Trojan war, and according to others, about the time of Semiramis. Of this most ancient writer the only remains extant are various fragments of cosmogony, and of the history of the gods and first mortals, preserved by Eusebius and Theodoret, both of whom speak of Sanchuniathon as an accurate and faithful historian; and the former adds that his work, which was translated by Philo-Byblus from the Phœnician into the Greek language, contains many things relating to the history of the Jews, which deserve great credit, both because they agree with the Jewish writers, and because the writer received these particulars from the annals of Hierombalus, a priest of the god *Jewo* (Jehova)."

"Several modern writers of great learning, however, have called in question the very existence of Sanchuniathon, and have contended with much plausibility, that the fragments that Eusebius adopted as genuine upon the authority of Porphyry, were forged by that author, or by the pretended translator Philo, from enmity to the Christians; and that the pagans might have something to show of equal antiquity with the books of Moses. These opposite opinions have produced a controversy that has filled volumes, and of which our limits would hardly admit of an abstract."

"The controversy concerning Sanchuniathon resolves itself into two questions: First, Was there in reality such a writer? and Second, Was he of the very remote antiquity which his translator claims for him?"

"First, Now that there was really such a writer, and that the fragments preserved by Eusebius, are indeed parts of his history, interpolated perhaps by the translator, we are compelled to believe. Eusebius who admitted them into his work as authentic, was one of the most learned men of his age, and a diligent searcher into antiquity. Father Simon of the oratory, imagines that the purpose for which the history of Sanchuniathon was forged, was to support paganism, by taking from its mythology and allegories, which were perpetually objected to it by the Christian writers. But this learned man totally mistakes the matter. The primitive Christians were too much attached to allegories themselves, to rest their objections to paganism on such a foundation. What they objected to was the immoral stories told of the priests. Is it conceivable to suppose that a writer so acute as Porphyry, or indeed that any man of common sense, either in his age or that of Philo; would forge a book filled with such stories as these, in order to remove the Christian objections to the immoral character of the pagan divinities? Nor let any one imagine that Sanchuniathon is here writing allegorically, and by his tales Ouranos, or Epigeus, or Autochthon, (for he gives them all these names) was the son of one Eliam or Hyppistos, who dwelt about Byblus, and that from him the element which is over us, is called heaven, on account of its excellent beauty, as the earth was named (he after his sister and wife. And his transl for is very angry with the 'Neoteric' Greeks, as he calls them, because that by a great deal of force and straining, they labored to turn all the stories of the gods into allegories and physical discourses. This proves unanswerably that the author of this book, whoever he was, did not mean to veil the great truths of religion under the cloak of mythological allegories; and therefore if it was forged by Porphyry in support of paganism, the forger so far mistook the state of the question between him and his adversaries that he contrived a book which, if admitted to be ancient, totally overthrew his own cause."

"2. The next thing to be inquired into in respect to Sanchuniathon is his antiquity. Did he really live and write at so early a period as Porphyry and Philo pretend? We think he did not; and what contributes not a little to confirm us in our opinion is that mark of national vanity and partiality common to after-times, in making the sacred mysteries of his own country original, and conveyed from Phœnicia into Egypt. This furnishes additional proof that Porphyry was not the forger of the work; for he well knew that the mysteries had their origin in Egypt and would not have fallen into such a blunder." * * *

[All this doubt and speculation regarding Sanchuniathon and his works seems to be most surprisingly set at rest by his remarkable communication through a medium that never even heard his name. He tells us he was an antiquarian and historian; that he had the history of civilizations that were dying out when he lived, for two thousand years before his time; he tells us he lived at Sidon, in Phœnicia, and not at Berytus, as has been supposed, in B. C., 1250; that the object of worship in his country was the Sun; and that the basis of all religions is the science of the stars. We ask our readers to read the communication and the historical account of Sanchuniathon attentively, and explain if they can the 'unauthentic nature of that communication.'—Ed.]

STRABO (a Greek Geographer.)

I GREET YOU, SIR.—I am another witness brought here to tell the truth in relation to one called Jesus Christ, who is claimed to be a god by his followers. I lived at the time he is said to have lived, both in the reigns of Augustus and Tiberius. I was born in Cappadocia, and was a geographer. So you see I lived near the place where it is claimed this Jesus was born. Now what are the facts? They are these. There was at Alexandria, in Egypt, a school of philosophers called Eclectics, who were engaged in reforming the religions of that day; and as the learned spirit has said, who preceded me, and said truly, all religions are based upon the science of the stars. And that, in fact, was what those Eclectics were doing. They did not reform anything; they only mixed up the religious ideas of all nations then known to them. They were compelled to take some man of a later period as a Saviour for their religion, because those of prior ages had been so long away from the earth, the people's belief in them began

to weaken. Besides, their gods of old time had failed to bring the world to an end, as their priests had said he would do, and bring about a grand resurrection jubilee, they reincarnated one of them in the person of Apollonius, of Tyana. Apollonius was named by them as the Saviour of the Eclectic religion, and he was the central figure of their system. I have seen the man, he and myself, being natives of the same country. He performed wonderful works, for he was an astonishing physical medium. Subsequently the name of Jesus was substituted in the Eclectic Scriptures for that of Apollonius. I was initiated in all the philosophy of the Eclectics; but the only god I accepted was matter. I hope what I have said will set the world to thinking. I was known as Strabo. I died about A. D. 37."

[We take the following facts concerning Strabo from the *Encyclopædia Britannica*.—Ed.]

"Strabo, an illustrious geographer, was born at Amasia, a city of Cappadocia. The time of his birth cannot be ascertained, but he is known to have flourished during the age of Augustus and Tiberius. Some writers have fixed his birth about 66 B. C., and Clinton makes it occur not later than B. C. 54. He studied grammar and rhetoric under Aristodemus, at Nysa in Caria; philosophy under Xenarchus, peripatetic; and he took lessons from Tyrannus of Amisus. Influenced by the authority, probably, of Boethius of Sidon, who had been his preceptor, he adopted the tenets of the Stoics. He obtained the friendship of Cornelius Gallus, governor of Egypt. Strabo composed a history in 43 books, which, unfortunately, now are lost. (And why is that history lost, if not for the reason that it contained no mention of the man—the man-god, or the god Jesus, or the Christian Scriptures, but did contain an account of the Eclectic Scriptures and the incarnated god Apollonius?) "In order to collect material for his great work, he travelled in many different regions, and after much toil and research completed his *Geography*, which is regarded as a very precious relic of antiquity. It consists of seventeen books, all of which, however, are not entire."

[Why are they not entire? May we not reasonably conjecture that if they had been entire it would have thrown some very unsatisfactory light on the geography of Judea? Why are we not told what parts of those books are missing? We venture a big guess that they comprise those parts that relate to that part of the world with which Strabo was best acquainted, which was that part of the world including Judea. But the precious part of this testimony of Strabo is that being an initiate into the mysteries of Eclecticism he tells us that no such person as Jesus then lived, but that Apollonius of Tyana did live and that he was the Jesus of the Christian Scriptures. Apollonius, the great wonder worker and healer he had seen, but not the Christian Jesus. Can there be a reasonable doubt that the Christian religion is a slightly modified version of the writings of Potamon and his followers? We think not.—Ed.]

RICHARD BAXTER, (An English Clergyman.)

GOOD AFTERNOON, SIR.—A man starts in life with the idea that he is going to accomplish wonderful things. The enthusiasm of youth cools off before he reaches mature years. I was a chaplain in the service of the Roundheads, as they were called; but I became sick and tired of that kind of life, and finally settled as a preacher in a quiet country place. Becoming, as my retired life naturally led me to, I became a medium; but I made that fatal mistake that all mediums did two or three hundred years ago. I thought I was talking with Jesus. I wrote two works under that influence; one was the "Call to the Unconverted," and the other was "The Saint's Rest." Now, if those books had told how man could be converted correctly, how much better would have been the result in making me happier as a spirit? But the point therein set forth was that all would be done for him by Jesus. Now the real fact of spirit life is that you must, by your own efforts, become your saviour. The only redemption that you will know will be when you redeem yourself. The only rest you will ever know is when your mind is in perfect adjustment with the laws of nature. My dear friends, you will not find any Lamb in spirit life that will wipe away your tears; you will not find any city with gates of pearl; but you will find perfect happiness as you seek for purity. The further you advance by good actions the happier will be your lot as a spirit. Your best prayer is a loaf of bread or a bucket of coal to the widow and orphan; your best action when you lift up a fallen brother. Your best passport to happiness will be to say, "In my mortal life I sought to protect the weak against the strong." As a spirit this is the best advice I can give you. I departed from earth life in 1691. My name is Richard Baxter.

[We take the following facts concerning Baxter from the *American Cyclopædia*.—Ed.]

"Richard Baxter, an English Nonconformist clergyman and theological writer, born at Rowton, Shropshire, Nov. 12th, 1615, died in London, Dec. 8th, 1691. His early bias was toward religious meditation and exercise of piety; and this bias was confirmed by his research in the library of Mr. Wickstead, chaplain of the Ludlow Council. A brief trial of life at court confirmed him in his determination to become a preacher; and after a short interval of teaching, during which his preparatory studies were diligently prosecuted, he was ordained at Dudley, at the age of 23. Two years later he became the minister of the important town of Kidderminster, where he was held in high esteem, notwithstanding his refusal to take the ecclesiastical oath. In the civil wars which soon after broke out, he took sides with the Parliament, was chaplain in Whalley's regiment, and led for some years an unsettled life. He had no sympathy with the assumption of supreme power by Cromwell, and advocated the return of Charles II. to his father's throne. Baxter, though a Royalist in his principles, and the advocate of an established church, was yet in his tastes and temper sternly Puritan. His opposition to absolute power was uncompromising, and neither fear nor favor could bring him to yield to it. Baxter's love for theological subtleties, not less than his restless promptness in taking hold of every subject of religious concern, involved him in perpetual controversy. He had many and noble friends, but he made a multitude of enemies both in church and state. His works in every form, from bulky folios to pamphlets, number not less than 168 titles. Most of them are written in English; yet the *Methodus Theologia*, issued in 1674, showed a fair mastery of the Latin tongue. His treatise on 'Universal Concord' and 'Catholic Theology' failed to produce that harmony among sects which was the purpose of their publication."

Baxter was a fearless metaphysician; yet that he was credulous of strange tales, and ready to believe marvels, is shown in his treatise, 'Certainty of the World of Spirits.' The three works by which Baxter is best known are his 'Saint's Everlasting Rest,' his 'Call to the Unconverted,' and his Autobiography published five years after his death."

[It would seem from his communication that Baxter was a spiritual medium and knew it at the time he lived. That he should have written a treatise on "The Certainty of the World of Spirits," shows this to have been the fact. We suppose that work is out of print, but we deem it very strange that no one connected with the public advocacy of Spiritualism has noticed it. If it can be obtained, we will procure it, and give a critical examination of it to our readers. Thus, from spirit life through a humble uneducated medium, the work of the criminal concealments of the Christian priesthood is being made more and more manifest. But is it not most significant, when so prolific a theological writer comes back from spirit life after two hundred years and confesses that his pious earthly labors had brought him no happiness as a spirit?—Ed.]

SAMUEL HIRAM CROWE.

GOOD AFTERNOON.—Well, I am back here again. I have learned this way of coming back, but I can never make myself properly understood. I died in Cleveland, Ohio, in the latter part of 1879. I have not found rest as a spirit, nor quietness, nor peace. In fact, there seems to be just as much grunting and grumbling over here as there is on your side of life; and the reason of it is they were sent to spirit life with wrong ideas of what was before them. At the present rate of ignorance that is coming from the mortal side of life to the spirit, there cannot be much improvement. Those who in spirit life are opposing the spread of light and truth are constantly recruiting their forces from these ignorant arrivals. Spiritualism alone will give them the true light; if they will not let this be done peacefully it is just as well to give them a little touch of war. Now there are a class of persons in Cleveland that are neither one thing nor another. There is no one like a true radical to get up a reform. You want vim and independence to make people think. If you can make them think they will go rightly. The reason of my unrest is because I do not feel satisfied to sit down and pleasantly enjoy spirit life and leave my poor brethren of the mortal life to suffer. I do not want to progress until I can take all humanity with me. When that time comes we will all be happy together. You may sign me,

SAMUEL HIRAM CROWE.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] Dr. A. B. Dobson.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.
Dear Brother.—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three-cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year.

Yours respectfully,

Mrs. Dr. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMRO, Wis., Jun. 14, 1880.
Bro. Roberts.—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.

Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Vitaphonic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS.—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
260 Longworth St., Cincinnati, Ohio.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS.—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.

B. F. BROWN.
[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

The first point of Bro. Hodge's letter to which we desire to direct special attention is, the words of approbation that were spoken by our lamented friend, E. V. Wilson, as to ourself and paper, through the mediumship of Mrs. S. F. Houghton of Darien, Wis. Mr. Wilson, when in earth life, was not in sympathy with us in our efforts to arrest the work of the banded forces of dark and bigoted spirits, although in the fullest sympathy with us in resisting the pressure of mundane bigotry in the form of encroaching Christianity upon the spiritual lines. Since he ascended to the higher life he has realized that we were not only honest and earnest in our energetic resistance to the encroachments of bigoted spirits, but that we

were acting rightly and wisely in a matter that he, prominent and experienced as he was in things spiritual, thought was unnecessary and promotive of discord.

A few months in spirit life has sufficed to show our risen friend that he and not ourself was mistaken. With the noble, fearless and generous independence that was Mr. Wilson's chief characteristic he returns, and through Bro. Hodge sends us these approving words: "We have a grand worker in Roberts. I know more now than I did then and see things differently. I find men whom I did not endorse actuated by the highest and best of motives, while some whom I thought grand and noble are rotten to the core." Friend Wilson, we thank you for that spirit endorsement. We trust that those who have been seeking to create public prejudice against us, as you once did yourself, and who are still engaged in that business, will heed your spirit testimony and cease to help the enemy in that manner. Who are those whom Mr. Wilson, in earth-life, "thought grand and noble," that he now realizes, "are rotten to the core." Are they not those who have so freely misrepresented and wrongly accused us? Spiritualists—ye who have assumed to represent the moral purity, the respectability, the virtue, and the worth, of Spiritualism—were ye not those who, Mr. Wilson says, are rotten to the core? He does not refer to the poor, persecuted and cruelly slandered mediums, for many of whom Mr. Wilson felt little charity, but of those he "thought grand and noble." Remember, that E. V. Wilson is the same seer he was in earth-life, only vastly more perfect in his gift of seership, and he can read you through and through. No longer will it avail you to wear the mask of hypocrisy that he now knows you are wearing. Heed! heed! heed! for you will one and all be tested and proven by the resistless penetration of spirit eyes. Brother Wilson test us—prove us, and if we do ought that is wrong do not spare us. We want to do that which is right and nothing else.

No less do we prize the testimony of Robert Dale Owen, given through the same most excellent medium. It is well to repeat his words in this connection. Speaking of spirit control of mediums the spirit of Mr. Owen said: "They call this humbug. I was the worst humbugged man that ever lived. I was humbugged with the idea that my friends, the mediums, (Mr. and Mrs. J. Nelson Holmes) had humbugged me; whereas my friends had only given me the truth. Never was mortal man so deceived as was I, by those in whom I placed implicit confidence." That testimony from the spirit of Mr. Owen ought of itself to be enough to vindicate his innocence of any purpose to wrong Mr. and Mrs. Holmes, and to cover with shame the Christian foes of truth, who employed William O. Leslie and Dr. Henry T. Child to wrong that honest, confiding and noble man in the terrible manner he testifies to. As we sat down to write the "Katie King Imbroglia" for publication in MIND AND MATTER, Mr. Bliss, who knew nothing of the matter, most unexpectedly to him as well as ourself was entranced and controlled by Mr. Owen; who told us he came to say to us that he cordially approved of our purpose and begged us to write a full and free account of all the facts. He now returns after our task has been completed, no doubt with the fullest knowledge of all it contains, and says "The Katie King Imbroglia," as published in MIND AND MATTER, is as truthful an account as could be written.

This testimony of those noble workers in the cause of truth, E. V. Wilson and Robert Dale Owen, comes to us through a medium who is an entire stranger, to us, by the kindness of Brother Hodge. Who that claims to be a sincere and honest Spiritualist will question the authenticity of that unsought endorsement of our public course as an advocate of Spiritualism?

In a postscript to his letter, not published with it, Bro. Hodge says:

"Bro. Roberts:—Since I have been writing for MIND AND MATTER the spirit of a man comes to me often, and I will try and describe him. Rather above the medium height—a large man—stands erect—square shoulders—iron-gray hair—gray eyes—a full, rather round face—high, broad and full forehead—a very pleasant, benevolent looking man—a kind disposition, but firm as the everlasting hills when he thinks he is right. Whoever he is, he is deeply interested in MIND AND MATTER and in your success as editor. I always see him when writing for your paper."

Mr. Hodge has therein described with wonderful clearness our father's eldest brother, Mathew Roberts. Not only has he described his physical characteristics with surprising accuracy, but he has also given some of his most marked mental characteristics. "Uncle Mathew," as he was called by all who knew him, old and young, was a man of extraordinary endowments and virtues. We have lived to the ripe age of fifty-nine, and we can truly say we have never, in all our varied walks in life, met his superior. He was such a man "that take him, for all and all, we shall not look upon his like again." He was the beloved, revered and trusted counselor of our boyhood and early manhood, and often do we recall the many hours of pleasure and profit, we spent in listening to the exhaustless information imparted to us. Like Dr. Franklin, whom this uncle in some respects strongly resembled, his tastes and thoughts were in the direction of the practically useful rather than the sentimental, although in his sympathies he was as tender as a woman, and his love for the good and beautiful was intense. From that dear, good uncle we learned many of

the lessons which we now seek to impart. Although not a religionist, yet no more religious man ever lived. But among his greatest qualities was his active and unwearying benevolence which did not cease with his fellowmen, but was extended to the humblest of God's creatures. It would require a volume to record the noble, generous acts of this good man. His whole life was a series of useful and benevolent acts. But for nothing was he more marked than for his unyielding firmness in adhering to and upholding what he knew to be right. His example, in that respect, has been the model after which we have, in a great measure, shaped our own course. He passed to spirit life in 1846, at the age of seventy-six.

That this beloved relative should have sought out our friend Hodge and influenced him to write for MIND AND MATTER, only shows that our spirit friends seek every means that is in their power to give us strength for the fearful battle with powers of darkness, in which we are engaged. Bless the dear spirit and our friend Hodge. We shall always feel that the latter is in intimate spirit relations with ourself, as that fact is manifested by the spirit visitations of a relative who, next to our father, was the nearest and dearest to us.

"THE PERSONAL EXISTENCE OF JESUS."

A writer in the February number of *The Olive Branch*, quotes us as follows:

"No such being as the Christian Jesus ever had an existence, and we defy Prof. Buchanan or any other so-called Christian, to produce one particle of proof that he ever had." MIND AND MATTER, May 8th, 1880.

At last some person, after a delay of eight months has concluded to attempt to meet our challenge. He enters the lists of controversy with his visor down. Why does he do so? Is he so doubtful of the result of the contest that he desires to be unknown, and fears lest he may not flee in time to escape the *coup de grace* that is in store for him? In that case he had better make "Discretion the better part of valor," for this once, and leave the field to us. If he will not let us see his face, justice demands that he should tell us whether he is mortal or "goblin damned." If the latter, we will use a different lance. We will soon find this out, however, for ourself, and act accordingly.

Our incog adversary comes to us proposing certain conditions that suit us in part only. He says: "The readers will see it (the question at issue) is not a matter to be decided by theoretic, dogmatic, or philosophic reasoning, but is a question of fact, to be decided by the evidence according to which our verdicts should be formed, as much as the existence of any ancient person real or imaginary. And let us bear in mind, that it requires as direct and conclusive evidence to disprove Jesus' present existence, as it does to prove it."

We hardly think any sensible mortal, would make such a proposition as that contained in the last sentence. It undoubtedly came from some irresponsible spirit source. Certainly until some reasonable ground is laid for knowing that such a person as Jesus lived, there can be no need to disprove anything in relation to the matter? We shall dismiss that absurdity from our attention, and confine ourself to an examination of such alleged proofs as this unknown writer may venture to present, to make good his cause.

He begins by saying:

"The existence of Christians, as a very numerous and powerful class of religionists, can be traced back historically as far as the so-called conversion of Constantine, A. D. 312."

Well grant that to be a fact, and what then? How does that show anything about the existence of Jesus three hundred years prior to that time? There was a still more numerous class of persons then, who believed in the personal existence of Apollo, Hercules, Adonis, Bacchus, and other purely mythical personations of the Sun. That the votaries of the latter ignorantly believed they were persons, was no proof that they were the persons that they believed them to be. We think our readers will agree with us that that is very far from being proof of anything in the premises.

The next claim of proof offered by our unknown opponent, is the historical fact that Hierocles, a Roman pro-consul, about A. D. 300, cited the Four Gospels, while showing that the Jesus to whom they related, was inferior in merit to Appollonius of Tyana, who, it is historically attested, lived and performed wonders that were attributed to Jesus, as proof of his Divine nature and power, and at the precise period when it is alleged Jesus lived and taught. Grant that the books called the Four Gospels were in existence at that time and what then? We have not gotten one step nearer to the personal existence of Jesus. We cannot, however, proceed to the next point adduced by our opponent without protesting most emphatically against such overstrained conclusions as the following:

"Turn which way we will, we can find no evidence from the course of the world's history or the activities of human thought, that Appollonius ever existed, while this evidence of the existence of Jesus meets us at all times and from every quarter."

That is just the point that is at issue; whether there is any evidence of the existence of Jesus. This writer tells us that in the world's history that evidence meets us at every point, while the history of Appollonius is worthless. Well grant that the history of Appollonius is spurious, how does that help your Four Gospels, as regards their value as evidence of the existence of Jesus? We cannot see. There is nothing to show where they were written, by whom they were written, or from whence their contents were derived. Because

there is no such evidence of their historical authenticity, sensible Christians, in utter despair of giving them the least historical value, have claimed that they are the result of plenary inspiration. Our friend (over the left) will have to do better than this, or he will not come within a gunshot of doing us or our position the least damage.

The next and last of his so-called proofs is the fact that Alexander Severus, who reigned 222-235 A. D. according to Neander, who wrote on the authority of Lampridius, was disposed to give Christ an equal consideration with Appollonius, and the Roman gods. He quotes Neander as follows:

"This excellent prince possessed a ready sympathy with all that is good, and a reverence for everything connected with religion. He was attached to that religious eclecticism that selected what was thought good and practical in every religion. But he distinguished himself from others of the same principles, by giving Christianity a place in his system. In Christ he recognized a Divine being equal with the gods; and in his domestic chapel (the Lavareum) where he used to offer his morning devotions, among the images of those men whom he regarded as beings of a superior order—of Appollonius of Tyana, of Orpheus—stood also that of Christ. It is said it was his intention to cause Christ to be enrolled among the Roman deities."

How our opponent can see anything in that to show that Jesus was any less a myth than all the other gods of Rome, we do not see. We have followed our opponent thus far without finding the first appearance of proof that Jesus had a personal existence. Our cunning adversary has sought to divert us from the work we have in hand, by trailing Appollonius of Tyana in his wake. We are not pursuing this champion of the personal existence of the mythical Jesus. It is useless, my friend, to resort to those unworthy dodges thus early in the controversy you have accepted. Granted that Appollonius is a myth, for the time being, and proceed to approach the scratch. You are standing too far away for effective fighting. Stop trifling and proceed to business. It is facts that are needed not evasions.

AN INQUIRY AND AN ANSWER.

BROTHER ROBERTS:—I send you the following communication. I cannot claim to be a Spiritualist, a Materialist, or a Christian. Possibly I am religious. My profession often calls me to the sick room and occasionally I witness death scenes. Or, as a clergyman of the Free Church, on funeral occasions, I am often led to ask, "If man die shall he live again." Oh! for a demonstration of a future state for man—not a duplicate of the form as it was, but a real, tangible entity or body as it now is. To assume that there is such a life—to guess their is such a life—to believe there is such a life does not satisfy the mind of a sceptic or infidel.

I would not discourage others in their faith or knowledge. If there is a future life for man, so be it. We shall know it soon. Where are the many State conventions of Spiritualists that I attended a few years ago in some ten of those Western States, also the many good mediums and lecturers who were then in the field? No more of them pass this way.

Our friend asks: "Where are the many State conventions of Spiritualists that I attended a few years ago in some ten of those Western States; also the many good mediums and lecturers who were then in the field? No more of them pass this way."

We can only say that the cause of this apathy and inactivity should be patent to all who have observed the general course pursued by Spiritualistic editors, writers and speakers for the past four years or more. They have, as a general rule, become so inflated with their presumed importance to the cause of Spiritualism that they have sought in every possible way to discourage mediumship, to create popular prejudice against mediums, and to discredit phenomenal facts that occur through spiritual media, that sensible people have been driven to believe Spiritualism to be the abomination of abominations. This insensate folly used to be confined to persons outside of the spiritual movement; and then it did little or no harm, for such persons professed to know nothing of that which they sought to injure, and hence their efforts were comparatively futile. Spiritualists were then united in the one great end of making the avenues of communication between the two worlds, or conditions of life, as numerous and wide as possible. Then circles were held all over the country for the development of mediums, and these multitude seekers for truth as to the after life thronged to those mediums to partake of the bread of life which was thus to be obtained in plenty, if not in abundance. Sitters did not then seek light and truth through media with their minds filled with suspicion and distrust of the medium, and hence but rarely comparatively were untruthful and deceiving spirits enabled to get possession of the organisms of media, to work their destructive purposes. Hence where one person gets the light he seeks, formerly ten would do so. This change in the general course of those who assume to expound the teachings of the spirit world, did not get into full headway until after the fall of S. S. Jones by the hands of an insane man who was instigated to the murderous act by those who have since shown themselves to be the mediumistic instruments of Jesuit spirits who had banded in spirit life to destroy Spiritualism. It required but a few months for them, through their psychological powers over Col. John C. Bundy, their selected medium, to devote the once Spirit-

ualistic *Religio-Philosophical Journal* to the work of impeding the progress of Spiritualism. This could be done in no way more effectually than by a general discrediting of the phenomenal facts on which Spiritualism is based, and a crusade on mediums which would drive them from their spirit-appointed mission. Inspiring Col. Bundy with the idea that he was destined to be the recognized head of the spiritual movement they induced him to assume pretensions of moral purity that rendered him exceptionally fitted for the leadership of the spiritual movement. Col. Bundy's first movement was to draw a damaging contrast between the *Banner of Light* and the *Journal*, which soon showed that so far as the former spiritualistic publication was concerned, he had nothing to fear. As there was no other publication to call him to account, he threw off all restraint and vied with the open enemies of Spiritualism in showing how unworthy it should be considered, of the countenance of sensible and right-minded people.

Lecturers and writers whose "bread and butter" was largely involved in the recognition and endorsement of the *Journal*, with few exceptions, fell into line at its bidding; and with cringing subservieny joined in the work of demoralization and misrepresentation. Mediums who feared the enmity of Col. Bundy bent or broke before the storm of obliquity that howled about them from the *Journal* and the spiritualistic rostrum. What else could be the result than that the spiritual movement should be arrested and the cause of truth be made to reel and stagger as if stricken with the palsy of death. Mediums were deserted or neglected; spiritual societies were allowed to die out for want of pecuniary support; lectures were listened to with indifference; circles were disbanded; and spiritual mediumship came to be regarded as a calamity, if genuine, and as a crime if deficient to overcome the resistance of the fell spirit power that was poured down upon them.

As a matter of course there could be no other result than that, from such causes. Such was the position of affairs, when we were brought face to face with the fact that the prime cause of all this misfortune to Spiritualism had its origin and centre on the spirit side of life; and that if Spiritualism was to live and prosper, that compactly organized resisting spirit-power must be dragged into the light of day, when its power for evil would be destroyed. After the greatest misgivings as to our ability to meet and overcome the work of these spirit enemies of truth, so far as their mundane instruments were carrying it on; we finally concluded to make the attempt, and against impediments of the most formidable character, we, at the request of spirit friends, determined to establish MIND AND MATTER. At that time the *Religio-Philosophical Journal* had an immense circulation among the Spiritualists of the Western States, who continued to patronize it under the mistaken idea that they were helping Spiritualism.

As we proceeded to unmask the Spirit influences that were behind the *Journal*, in its crusade on mediums and Spiritualists who would not bend to its dictation, the people began to see the true situation of affairs and gradually to drop a paper that was being used to do the work of the enemy, as it could be done in no other way. The inevitable consequence was that the circulation of the *Journal* ran rapidly down, until it has become a heavily losing business to its publishers. Having been so grossly deceived by their misplaced confidence in the sincerity and integrity of Col. Bundy, as a Spiritualist, upon the principle that "a burned child dreads the fire," they have no confidence that they will fare any better at the hands of others; and thus a most deplorable demoralization of the spiritual forces throughout the Western States has been produced.

Besides, the short-lived continuance of several spiritualistic publications has done much to create distrust and discouragement among those who would otherwise be glad to assist in spreading the light of Spiritualism, as they once did. Even the old *Banner of Light*, a thoroughly established and most flourishing paper, had receded to a point at which it did not pay its way; as we were assured by Bro. Colby, shortly before starting MIND AND MATTER.

Such has been the only cause for this sad condition of things. What is the remedy for it? Undoubtedly to go back to the point where Col. Bundy switched the spiritual movement off the right track, or rather that part of the train which he uncoupled to enable him to reach the goal of his selfish ambition. Fortunately that portion of that train which he sought to leave behind him, the switch having been righted through the lever, MIND AND MATTER has proceeded on the old direct track to the temple of truth, and the tide of travel is swelling to its full flood on that route.

We say to Dr. Stewart that, ere long, he will hear the whistle and rumbling of the train, of the old line, which was not switched off the right track, by the Jesuit engineer of the *R.-P. Journal*. It is now on its way to wake up the Spiritualists and independent thinkers of the great West.

Friends, be of good cheer. The steam on the Bundyite train is running low, and it has reached so steep a grade that it must soon stop; and when it does, it will come back to the old point of divergence with a rush. See that the switch is turned right, to place them again on the right track with a wreck, and the time lost and the experience gained may be found to balance each other, and no ultimate mischief be the result. Bro. Colby, help us to keep the switch right. If you will do so, the *Banner* will soon become again self-sustaining.

THE CAT IN THE MEAL-BAG.

We have had many suggestions from those who claim to be our friends, to take no further notice of the course pursued by the *R.-P. Journal* in opposition to the spiritual movement. We would be glad to do so, if it were possible without the disregard of what to us is a most important duty. The editor of that paper has set up the claim that it is the only reliable exponent of pure and useful Spiritualism. It is one of two weekly papers that for the past fifteen years have claimed to represent that cause, other than our own independent and unpretentious publication. It, therefore, wields an influence for evil that renders its course of the highest moment to the success of Spiritualism.

Three months since an editorial appeared in the *Journal* under the heading, "The Field White with the Harvest," throwing out suggestions on the subject of organization on the part of Spiritualists. We thought at the time that the editorial in question was from the pen of Hudson Tuttle; but as that fact was concealed, we were obliged to treat it as emanating from the ostensible editor of that paper. We now know that Mr. Tuttle was its real author. We showed at the time, from the internal evidence of the suggestions therein contained, that it was the design of the author, and the publisher of the *Journal*, to prepare the way for an entire abandonment of all associative efforts to advance Spiritualism. Many thought we were mistaken, and fell into the trap that Mr. Tuttle and Col. Bundy set for them. Although plainly told by those two mediumistic instruments of the spirit enemies of Spiritualism, that their suggestions were intended only to lead to discussion, and not to any practical action; many prominent Spiritualists supposing those suggestions to have been made in good faith, entered upon the discussion in hopes that something practical would result. Among these were Mr. A. J. King and Dr. J. R. Buchanan. In discussing the insincere and meaningless suggestions of the *Journal*, Mr. King suggested that the whole matter should be given in charge of a committee to consist of Mr. Tuttle, Mr. Kiddle and Dr. Buchanan, and that they should be, by common consent, duly authorized to formulate a "statement of belief," as the proper basis on which to organize the friends of Spiritualism. In an article in the last week's issue of the *Journal*, Mr. Tuttle makes a public reply to Mr. King's suggestion, which is editorially endorsed by Col. Bundy, as follows:

"With all regard to Bro. King, whose flattering nomination I appreciate, and with profound regard for those he nominates with me, I must say that nothing could induce me to lend a hand in drafting any statement which is to go out to the world with the sanction of a body of acceptors. When asked as a Spiritualist what I believe, I do not wish to point to a prepared 'statement of belief,' or any formula of principles."

That ought to be sufficiently explicit to show that Mr. Tuttle would regard any such attempted performance on the part of Mr. Kiddle, Dr. Buchanan, or any other Spiritualist as utterly intolerable. That, then, is not the kind of organization that the *Journal* will submit to. Mr. Tuttle pointedly asks:

"Why is it necessary that we formulate our principles? Why is it necessary that we be ever affirming or denying? Plainly formulated principles lead to stagnation and death. We can say what we believe to-day, but no lover of the truth ought to declare what he will believe to-morrow."

In this we agree fully with Mr. Tuttle, as we do also in the following rebuke to Dr. Buchanan. He says:

"Our respected Bro. Buchanan thinks if fifty or a hundred well known and prominent Spiritualists endorse it (the formulated statement of belief) it might safely be published to the world as the expression of the great body; but fifty, or a hundred, or ten thousand, however prominent, have no right to publish a statement of what Spiritualists believe. They can have the right only to publish what they as fifty, or a hundred, or ten thousand individuals believe. The great movement extends beyond the great horizon of individuality. We are past the time when a body of men, be it small or large, can make a code for a subservient laity; and I thank the powers that be for that."

Thus far Mr. Tuttle and ourself agree; but from this point we diverge as widely as the poles; as will become evident as we proceed. He says:

"As I have anxiously watched effort after effort, and plan after plan, and, however promising at first, seen their early decline, the question has forcibly presented itself whether organic effort on the basis of pure Spiritualism is possible or desirable. Against my early convictions, and the ardent desires of many years, I must answer the question, with the present light that is mine, in the negative. The words of Judge Edmonds, expressed in 1873, are an echo of the conclusions I have reached. With wonderful prescience, he says:

"I do not want organization among us, because I see no need of it, but danger from it. If we were liable to persecution for our belief, we might want it for protection, but in this day and country, we are perfectly free to think as we please; and it has been the curse of Christianity for ages; for out of it has grown, and always will grow, the domination of a few minds over the many; and besides ought we not to be content with the spread of our faith? a spread unequalled by anything known in history."

We can only say that not even the honored name of Judge Edmonds can induce us to believe that organized effort in Spiritualism is either useless or undesirable. We know that Spiritualists will have to organize to promote its progress or it will be overwhelmed by the powerful and combined opposition of its innumerable enemies. Isolated individual effort will be wholly inadequate to maintain it against such desperate odds.

That organization has been the curse of Christianity is certainly a groundless misstatement. It has been all that was vital in that systematized form of spiritual oppression. That organized Christianity has been the curse of humanity is very certain, and that is what Judge Edmonds must have meant to have said. To attempt to revive that curse in connection with Spiritualism is as much a terrible crime as it is ruinous folly. If organization can work so efficiently in the cause of error why will it not serve just as efficiently in the cause of truth? We see no reason whatever why it should not, and, therefore, are most cordially in favor of organization, for mutual co-operation in advancing truth. He or they who are opposed to organization among Spiritualists for the propagation of the truths that Spiritualism embraces, is not a friend to that cause; and because Mr. Tuttle and the *R.-P. Journal* are opposed to Spiritualist organizations, they are what we have over and over again, in other ways, shown them to be, the most dangerous enemies to that cause. We care not what their motives may be, their actions show that they want to disorganize and demoralize its adherents and supporters. We claim that the following sentence of Mr. Tuttle's article leaves no possible reason to further question this point. He says:

"A few, mostly those who were ministers in the churches, out of which they have escaped, sigh for the good old times of organization—for the flesh pots of Egypt. The itinerant lecturer, going here and there among the chaotic masses, half paid, and feeling the powerful aid given by the sympathy of an organic body, may be pardoned for wishing that the societies were knit together by pledges and his compensation more secure. But what would be for the good of the speakers, might work great disadvantage to the hearers. [Yes, and "If the sky should fall we might catch larks."] We want no privileged classes. [We are not aware that any person has proposed such a nonsensical thing—not even Dr. Buchanan.] We want no speakers who can do nothing else but speak, and who are maintained by a tax even voluntarily imposed. These are of the past."

Mrs. Richmond, Mrs. Brigham, Mrs. Hyzer, how do you like that kind of Bundyite-Tuttleism? You are not wanted by the *Journal* and Hudson Tuttle, nor by Spiritualism. Stop your talking, and go home and get to doing something at which you can gain your compensation usefully. At any rate stop talking, if you want the smiles and approbation of the *Journal* and Hudson Tuttle. Dr. Watson, Dr. Peebles, Dr. Britten, Mr. Kiddle, Mr. Lynn, Mr. Stebbins, Mr. Howe and all the rest of you who are "going here and there among the chaotic masses, half paid," how do you like this manifestation of Bundyite-Tuttleism? You have tolerated the vindictively perverted course of the *Journal* under the joint management of Bundy and Tuttle until their contempt for you is so unbounded that they trample you under their feet in that cruel and supercilious manner. Have you enough manhood left to teach these tools of Jesuit spirits, that they have reached the end of their string? Spiritualists, your masters of the *Journal*, Hudson Tuttle and John C. Bundy, tell you they want no speakers and no money raised for their employment, and that the time is past for that kind of worse than useless nonsense. Will you dare to disobey them? Will you dare to resent this impeachment of your claims to decent respect? Will the "Dumfries" Board of Managers, of the Bundyite Society of this city, dare to exclude the *Journal* from their news-stand? We know they dare not. They will not only tolerate that contemptuous treatment, but lick the hand that smites them. They call themselves Spiritualists! Are they Spiritualists? Edward S. Wheeler had MIND AND MATTER excluded from that news-stand for an alleged insult offered to public speakers which we never were guilty of; will he now show his consistency by arraigning the *Journal* for a most gross and real insult, not only to speakers, but to those who employ them? We know he will not, for consistency is a thing that never troubled him.

But to show that Mr. Tuttle and Col. Bundy are not Spiritualists at all, we will quote:

"If Spiritualists are to organize, they must have some distinctive feature; some great fact or principle held by them alone, on which they base their organization, and which renders it a necessity. Have they such a fact or principle? The fact of spirit existence and spirit communion they hold in common not only with all sects of the Christian world, but with all religious systems of Paganism, of the past and present."

Is that the language of a Spiritualist? It certainly is not. Would any Spiritualist making any pretence to sincerity assert that there is no essentially distinctive principle on which Modern Spiritualism is based? We know of none who would do so; nor do we know of any hypocritical professor of friendship for Spiritualism who would have the brazen effrontery to so assert, except Hudson Tuttle and John C. Bundy. We know there is a distinctive principle underlying Spiritualism—that it is a principle of vital importance to humanity, and that it is manifested in what is termed Spiritual Mediumship. This principle was neither understood nor recognized prior to the "Rochester rappings," and is to-day either very imperfectly understood, or entirely denied by the great mass of those who believe in the soul's immortality, from whatever reason. Spiritual mediumship is not admitted to exist even by many who believe in spirit communion, they holding that whatever communion is had with the spirit world, must be direct and cognizable, by the interior senses of perception, and that nothing can

come to the outward senses through a mediatorial channel, from a disincarnated spirit source. What worse than folly then, is it for Hudson Tuttle and Col. Bundy, to deny this most patent fact! Christianity laughs to scorn this fundamental principle of Modern Spiritualism. But there is another distinctive principle underlying it that is of even greater moment, and it is the fact that spirits can and do control mortals, for good or ill, to an extent never before dreamed of in all the history of the past. It is to give light and knowledge upon this point that Spiritualism has been brought to us by the efforts of good and beneficent spirits; and the true basis of Organization, is to provide the means for acquiring a knowledge of the full import of that fact or principle. In all attempts at organization in the past, the two principles we have named have been in a great measure lost sight of. This ought not and need not be in the future. Indeed, we have been more and more forced to realize that this is what is needed in all co-operative efforts among Spiritualists. It is not necessary to co-operation that there shall be any "privileged classes," or any general organization. Organize in circles, in local societies, in state societies, as you can find it practicable, but in every co-operative movement, let mediumship and spirit control of mediums be the leading principles held in view. If this is done, the spirit world will do the rest. We want mediums of all kind—we want them everywhere—they are needed as much for the benefit of spirits as of mortals.

But, little space as we have to spare, we must notice another distinctive principle of Modern Spiritualism. It is the great fact universally taught by returning spirits, that the activities and responsibilities of spirits do not end with what is called death; and that there is probation and progress in spirit life for all. This is a principle which of itself would suffice as the basis of an organization that might include the human race. It concerns all, and will be the lot or fortune of all.

We have the moving incentive to this Bundy-Tuttle attempt to arrest the progress of Spiritualism in this paragraph. They say:

If the fundamental facts and principles of Spiritualism are of immemorial time, what necessity is there of isolating them in a distinctive organization, which from necessity must become opposed and antagonistic to existing organizations?"

Then Mr. Tuttle and Col. Bundy, you do admit that Spiritualism has "fundamental facts and principles," even if it has no "distinctive principles." Then let it be built up on those fundamental facts and principles, without regard to opposing and antagonistic organizations. Those who seek to prevent this, are of those opposing organizations, in heart, if not confessedly so. It is natural that Mr. Tuttle and Col. Bundy should toady to the opposition, and seek their approbation and patronage, for they have gone too far in opposing Spiritualism to think of recovering the approbation and patronage of earnestly vigilant Spiritualists. Not only has Mr. Tuttle been forced to admit that Spiritualism has fundamental facts and principles to rest on; but he says it is a system of such facts and principles. Had any cause ever so broad a foundation on which to rest? We know it is a system of distinctive principles and much more. Mr. Tuttle asks:

"What shall Spiritualists organize for? To proselyte? Faith—belief—may be extended by proselyting; knowledge, never! To extend the influence of Spiritualism! Did any system ever become so widely known in the same time? And yet it has never had permanent organizations or leaders. What would have been the result, had the movement in the beginning found leaders and the experimental organizations then started become permanent?"

We stop to ask, how Spiritualism happened to grow so rapidly, and whether it is not growing as fast now as it has from the first? If it is not, why is it not? We answer, because those "experimental organizations" that led to the development of mediums, and encouraged and sustained them; have been discouraged and opposed by just such proceedings as Mr. Tuttle, Col. Bundy and their followers are engaged in at this time. Again we quote Mr. Tuttle:

"Is the object of organization, investigation of spiritual phenomenon? Then it becomes narrow, and is only for the hour. Is it to study spiritual principles? Again it is limited, unless Spiritualism be made synonymous with cosmism, the study of the universe; matter as well as spirit. Hence the conviction has been forced upon me that the organization of the forces of Spiritualism is not desirable, and by detaching its agencies from the positions where they now exert great influence, and isolating its doctrines in the 'statement of belief' of a central organization, can only work injury, not only to the cause, but to human progress."

As there is not the most remote prospect of any "central organization," or any other organization attempting to isolate the doctrines of Spiritualism in a statement of belief, we think Mr. Tuttle is making an unnecessary fuss about nothing. We have seen a cornered wrong-doer resort to a similar dodge to divert attention from his guilty actions. Mr. Tuttle says he is opposed to the investigation of spiritual phenomena, and the study of spiritual principles. What right has he to pretend to be a friend of Spiritualism? What kind of Spiritualism does he adhere to? We think he has foolishly mistaken Tuttleism and Bundyism for Spiritualism, and is too much under the influence of Jesuit spirits to see the difference. Now, Mr. Tuttle will hardly deny that Col. Bundy and himself have claimed that the *Journal* was "the organ" of what they called pure and elevated Spiritualism. Who made it such "organ?" We

were not told; but infer it was made so by some organization of which it was the organ. We are very sure we are right when we say it is the organization of Jesuit spirits who are using Hudson Tuttle, Col. Bundy and the *Journal*, to arrest the spiritual movement. Those wily, insidious foes of truth want no organization nor co-operation among those to whom they are opposed. Their motto is, "Divide and conquer." The motto of the friends of truth should be, "Unite and conquer." Mr. Tuttle is forced to make this admission. He says:—"It is true, if the primary desire is to extend Spiritualism, a gain may be made by organization, but are we laboring for that object alone?"

We answer, if Spiritualism is true—if it is useful—if it is important to humanity—if through it alone mankind can get a true solution of the problem of life—and certainly every sincere and honest Spiritualist knows it to be so; then it ought to be the primary desire of all Spiritualists to extend its influences; because that should be their primary desire they should organize to effect that grand object.

Throughout his whole article Mr. Tuttle has "thrown logic to the dogs." He has contradicted himself on every point he has attempted to make, but in the following contradiction he has destroyed every vestige of his grounds of opposition to the organization of Spiritualists. His most seriously urged objection against organization was that Spiritualism in that case would, "from necessity, become opposed and antagonistic to existing organizations." Now, what does Mr. Tuttle wind up with? He proposes an organization with special view to that object. He says:—"The plan proposed by the *R.-P. Journal* is the nearest approach yet made to the expression of the demands of the advancing hosts beyond the pale of the Church." Ah! indeed. Instead then of having Spiritualism organized in opposition and antagonistic to all its enemies, you would have it organized with a part of those enemies as allies to fight the rest. We are unacquainted with warfare, if that alliance would not prove worse than a Trojan horse to the cause. What Mr. Tuttle calls Liberalism outside of the churches and outside of Spiritualism, is as deadly hostile to the latter as any enmity to it to be found in any of the churches could possibly be. We know whereof we speak, for we were for twenty-five years and more, one of those enemies with whom he would have Spiritualism allied at this time. Spiritualism stands to-day in the position of this Republic when in its infancy. Its greatest danger of destruction was from entangling alliances with foreign powers. Through the foresight of Washington, Adams and Jefferson, the early presidents, this fatal mistake was avoided, and to-day the United States of America leads the progress of the age. In her gristle, let Spiritualism be kept free from associative contact with those whose influence upon it would be disastrous.

The wonderful crop that Hudson Tuttle and the *Journal* have carried out of that "field white with the harvest," is the proposition to make the present three-cornered contest between Spiritualism, religious Sectarianism, and soulless Materialism, a fight with two parties contesting—the one outside the other inside the churches. "It cannot be done," gentlemen. That "harvest" is all gathered, depend upon it, and you will do well to make the most of it; although it will not suffice to keep life in a paper that needs to be fed on such pabulum. Leave that field to the Jesuit spirits who sent you to reap in that quarter the crop of their sowing.

The *Journal* is certainly out of Spiritualism, and Spiritualists who are misled by it any longer are incurably stupid, if not something worse.

PHILADELPHIA MEDIUMS.

JAMES A. BLISS. Developing Circle every Monday evening at 8 o'clock at his residence, 1629 South Thirteenth Street. Admission 25 cents.

MRS. JAMES A. BLISS. Materializing medium, will until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1629 South Thirteenth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirteenth street car, green light, to Baltimore depot, exchange for one horse car to 1629 South Thirteenth St.

LEONARD I. ABBOTT. Magnetic Healer. Paralysis and all nervous affections a specialty. Treatments from \$1.00 to \$5.00. Special terms by addressing 1223 North Third Street, Philadelphia.

Dr. Henry C. Gordon. Materializing and Slate Writing Medium, 624 North Thirteenth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Loomis. Trance and Healing Medium. Diagnosis of case from lock of patient's hair by mail 53 cents. Medicines prepared when desired. Three (3) questions on business answered by mail 33 cents. Mrs. Loomis, 1312 Mt. Vernon Street, Philadelphia, Penna.

Mr. W. H. Shriner. Will hold developing, test, and physical seances weekly on Monday and Thursday evenings at Mrs. George's residence, 678 North Eleventh Street.

Mrs. Tillie R. Beecher. Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. S. Powell. Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hohlock. German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Dr. Roxilana T. Rex. Healing and Test Medium, 446 York avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia. Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circle every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2:30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaas. Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifteenth st., Phila.

Alfred James. Trance, clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

Mrs. Katie B. Robinson. the well-known Trance-test medium, will give sittings daily to investigators, at 2128 Broadway street.

Mrs. Carrie Crowley. Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 E. 7th street.

CHILDHOOD MEMORIES.

BY MRS. H. ADDIE WHITTIER.

When the purple shades are falling,
And the curtain of the night,
Folds me in the mystic hue
Of twilight's holy light,
Then my memory backward wanders
To my happy childhood days;
And I live again the morning,
Ere I learned life's rougher ways.

Fancy sees again the meadow,
Where the wild, red, strawberry grew.
Every spot around, about it,
Rises quickly into view:
Onward still the river murmurs,
Winding, turning in, and out,
And the tiny woodland brooklet;
Where we caught the spotted trout.

And I see the grand old forest,
With its shady, cool retreat;
And beyond, the yellow waving
Fields, of golden corn, and wheat,
Then I catch the distant murmuring
Echo of the evening bell,
Telling that within the village,
All is well—is well!

I can see the little cottage,
With its broad, high, chimney place,
Filling all the long, deep, parlor,
With a cheerful glowing grate;
And the little attic chamber,
With its snowy curtained bed,
Where I oft was soothed to slumber,
By the patter of rain o'er head.

And the sound of glad young voices,
Falls in song upon the air,
And the earnest, pleading pathos,
Of my father's voice in prayer.
Years had passed, since that dear father's
Form has slumbered in the grave;
But within the shrine of memory,
Treasured are the words he gave.

Many happy scenes of childhood,
In the heart their echoes wake,
As the silvery waves of memory,
O'er the soul their music break;
And a sad, sweet, dreamy longing,
Holds me in its swaying thrall,
And the burning, blinding tear drops,
Silent, and unbidden fall.

Backward tide of time, flow backward!
Stay, oh! stay, thy wonted flight;
Give, oh! give me back, my childhood,
If just only for to-night!
I am weary, oh! so weary,
With the hollow, and untrue,
Father, mother, home of childhood,
Gladly would I turn to you.

Many flowers have bloomed and faded,
Many autumn leaves that fell,
Since to that sweet blissful season,
I have bade a last farewell.
Many are the joys and sorrows,
Since that time, my heart has known;
But through all life's varied changes,
I have stronger, braver, grown.

For I know beyond the surges
Of life's dark and troubled sea,
Loving friends are watching, waiting,
On the golden shore for me.
And the whisperings of the twilight,
Speak to me of that fair home,
Where with spirit, clasped to spirit,
We shall know as we are known.

West Medway, Mass.

ESSAY.

What of It? Provided Spiritualism is True, What is the Good of It?

BY CHARLES THOMPSON.

The following essay was written by the writer, and read by Mrs. C. A. H. Chamberlain, at the late convention, held in Rutland, by the Vermont State Spiritualist Association, and a copy was requested by a vote of the members, for publication in some one of the leading Spiritualistic journals. In accordance with that request, a copy is here-with presented for publication in your excellent paper.

The limitation of time will not permit me to enumerate all the corroborative facts of Spiritualism, nor to expatiate upon the most prominent of them; but simply to name a few of those which appear upon the surface, and hence may be observed by all who will deign to examine them. But we may premise that Spiritualism is no new thing under the sun, but is as old as the race of man. The first person that ever lived, became a spirit, just as soon as liberated from the mortal form. But electricity, magnetism and other occult forces of nature, being then unknown, there were probably no tiny raps nor table-tipping; but what other ghostly demonstrations may have taken place we know not, as the doings of pre-historic man are of course not recorded; yet all the church records, spiritual books and bibles of all religious sects and nations that have come to our knowledge, are replete with spiritual manifestations of no mean order; in so much that the Christian of to-day, can scarcely read a single chapter in the Bible he professes to believe, without reiterating what some spirit had to say to man, be it God, Angel or Devil, or all of them, no matter which for one of them, is sufficient to open the door of communication, and establish the fact of communion with the spirit world, for all time. But, to-day, after centuries of investigation, disputation and war, we are asked, "What is the good of it?"

The subject of immortality has by common consent, become one of paramount interest to men of all conditions; yet it remains a mooted question; and Spiritualism comes forward as the only factor adequate to produce "proof positive" of the life beyond the grave; and to-day we find the people of all nations and sects, weeping and wailing over the graves of their departed friends; as if they had been crushed out of existence forever. Hence, if Spiritualism is true, it is more weighty with consequences, and pregnant with the hopes and probabilities and possibilities of our future destiny, than any other subject of enquiry ever presented to scientific minds for careful investigation.

It seems passing strange, that in politics and religion, men everywhere cling blindly to old superstitions to the rejection of new truths of the utmost importance; while in all other matters they are ever on the *qui vive*, with senses sharp set for every indication of change. Why will religionists hug their old worn out garments of tatters and rags, when a bright new suit may be had for the asking?

To-day, people tacitly admit the truth of Spiritualism yet stave off investigation by asking what is the good of it? As if it were a mere phantom of no account whatever. We reply; it brings to us indubitable evidence that our departed friends still live, and actually return at pleasure, both in the capacity of friends and of guardian spirits, producing abundant proof that such is the fact by a great variety of manifestations that are truly wonderful and convincing—appealing to our normal senses of seeing, hearing, and feeling, in a manner precluding all doubt and peculiarly their own; in so much, that their production by human ingenuity is utterly impossible, thus not only giving us positive evidence of immortality, but

also assuring us that we are actually in their presence once again, after years of doubt and separation. Oh! when I have thus been blessed with the old familiar pressure of the hand, the fond embrace and affectionate kiss, my entire being has been filled and thrilled with those sensations of blessedness which are akin to heaven, and surpassing the power of language to portray; and at such times I have wondered how it is, that the doubting world can afford to ignore such blessed assurance of immortality.

But Spiritualism is chiefly valuable for its power to eliminate all that is imperfect, gross and vile from human institutions. Wherever you find a movement on foot that promises the amelioration, elevation and advancement of any of the vital interests of society, there will you find Spiritualism to be the chief factor, and its adherents active workers, even though it may not so appear in the bill. This new *ism*, not having yet acquired popular favor in leading society, is not openly advocated by all who believe in it, and have learned from it, the crying necessity of an improved method of conducting all our affairs, both public and private. It has thus become the leaven that leaveneth the entire mass of human institutions, and through the ministry of angels is laying hold of immortality, and bridging the gulf between the seen and the unseen worlds, in so much that in due time, we shall learn to conduct all our affairs in a manner that will prove to all men, that our central idea reaches to that within the veil. It has been pertinently said, that there is in the world a place for everything—a realm for every thought—and a foundation for every principle; to which Spirit Theodore Parker adds:

"There is a place for Spiritualism among the religions of the world; a place for its philosophy among the philosophies of the world; a place for its science among the sciences of the world; for Spiritualism embraces all there is of religion, philosophy and science. It is the foundation upon which all else rests."

And with Spirit Parker, come our honored teachers, clergymen, rulers and statesmen; among them Washington, Jefferson, Franklin, Lincoln, etc.; proclaiming to us that they are still earnest defenders of all our free institutions, and are exerting as much influence upon the minds of the people as when in the mortal form; and in this way are still guiding the noble old ship of state through the dangerous breakers that now threaten its destruction.

Thus Spiritualism, whether we know it or not, has become a powerful engine in the demolition of every form of error, and equally powerful as an able exponent of equality, truth and justice.

It is better calculated than anything else to inspire the minds of all classes of thinkers with the spirit of enquiry; schooling us to submit every question to the scrutiny of reason, and not to accept anything on trust, from however high a source it may seem to emanate.

It is undermining all fallacious forms of worship, by bringing to the surface a clearer perception of man's spiritual nature and needs; a higher estimate of true methods of securing unadulterated happiness; a broader charity; and a more abiding affection for the entire race; embracing all in the eternal arms of love.

It teaches us that under the benign influence of returning spirits, and the free exercise of the soul faculties which it has emancipated from the thralldom of blind faith, we are becoming individualized, and therefore, are developing a diversity of spiritual gifts, each according to his or her capacity and ability; and thus are we becoming better qualified to administer to each other's needs, both to pleasure and profit.

It appeals to us all to do our best, in whatever capacity we may be called to act, as the only means of securing permanent happiness here or hereafter; and proclaims the golden rule as the embodiment of all scripture necessary for the guidance of all who have become a law to themselves under the teachings therein set forth.

It is bringing to our knowledge the fact that our progress is, and necessarily must be, commensurate with the growth and development of the planet we inhabit; and that in the onward march toward a higher civilization, all human institutions, like the elements in nature, must necessarily be subject to eruptions, volcanoes and earthquakes, in order to eliminate the dross and deposit the fine gold in channels accessible to future generations.

It disproves the idea of creation, by establishing that of growth and development; and it disproves the idea of regeneration, by proving the inseparable relations of law and recompense, cause and effect, and the immutability of Nature's wise decrees which not even the mediation, suffering, death and blood of a God, can revoke or abridge.

It is lifting the veil which has so long divided the seen from the unseen portions of God's universe, and is bringing us into rapport with the heavenly hosts, and extending to man, knowledge of some of the glorious scenes awaiting us in the great hereafter; and is increasing our stock of heavenly wisdom, just so fast as we are prepared to receive it, and can comprehend the exalted and glorified condition of the celestial spheres.

It teaches us, that beyond the possibility of a doubt, the change called death, is in reality a new birth out of the troublesome womb of earth into the glorious life of perpetual day; and that the same law of continuous growth and development, obtains there as here; and under advantages as much superior, as heaven is to earth, or as angels are to men and women, showing that nearly all the basal creeds and dogmas still extant in Christendom, are incompatible with the real facts in the premises.

It teaches us that as all things are possible with God, so are they with us, to that degree that we approach the God-head; thus setting before us the most sublime inducements for continuous earnest effort that it is possible to present to any people upon earth; and cogent reasons for making a persistent and wise expenditure of time, talent and treasure; first, last and always pressing forward—striving each day and hour to gain one step more in advance of all present achievements—one degree higher in the scale of being, since the very highest attainments within the gift of a God are to be bestowed upon his children, or rather, earned as reward of merit by God-appointed means; among which, the power of leading minds over the masses, is wielding a wider influence than is generally supposed. For example—

The statuary, anaglyphs, embossed ornaments, and other pre-raphaelite attempts to represent nature, as also the aphorisms and proverbial writings of early thinkers, afford abundant evidence, that all that was lacking was culture; and Spiritualism assures us that the advantages for culture, research and discovery in the spirit land are vastly superior to our own; hence those early masters

have made wonderful advancement since their translation from earthly scenes; and that among their wonderful discoveries are the various methods already in use for transmitting their knowledge and wisdom to us, through the channels of mediumship, some eminent examples of which it is our privilege to witness at this convention.

It is sight to the blind, health to the sick, and life to the dead; and last, but not least, it is the love of God and the wisdom of God shed abroad from the heart that enables us to extend the right hand of fellowship to all mankind, and though men in their ignorance may spurn it from them as an unwelcome guest, it is founded in eternal truth, and hence must survive all other forms of worship, for

Truth, indestructible, immortal truth,
O'erleaps the mountains of perpetual youth
On the celestial shore;
Of the eternal present 'tis the soul,
A heaven of suns whose light shines for the whole
Creation evermore!
Alas! how blind
Must be the mind/
Its keen life-giving presence to ignore!

A Convincing Proof of Spirit Return.

Mr. Roberts:—I send you an incident that came to me from a spirit sister while sojourning in my adopted city, during the last year; if you think it will be of value to your noble paper and the grand work allotted to your charge, I would be glad to have you give it a place. I am expecting soon to return to San Francisco, where I hope to give you, from time to time, a few thoughts and ideas connected with our beautiful philosophy. I am rejoiced to know that Mrs. Crindle is meeting with good success in the East; may she be sustained by the sympathy and co-operation of the true and staunch, who know that she is one of the very best instruments for physical manifestations that we have among us. Mrs. E. P. THORNDYKE.

Riverside, Cal.

On the last Sunday of July, 1885, off the Pacific coast, occurred the shipwreck of the ill-fated steamship Brother Jonathan. By that sad event five hundred souls were ushered into the world of spirits; and torn and bleeding hearts were left to mourn in anguish, the dire calamity. Among the passengers was a Mrs. Hernly and son, the latter a boy of six years of age, who were returning to their home in Idaho, after a visit to the East; and also Miss E. Y. Snowe, a sister of the writer. That spirit sister has from time to time given most undoubted proof of her presence and counsel, to cheer or encourage, as the needs of her earthly sister have called her to her side; as well as to help her to progress; for these principles are dual in their nature, and mortal and spirit alike blend their influence for mutual aid or pleasure, as the case may be. On the fifteenth anniversary of the advent of these dear ones into the world of spirits, I found myself turned from my original purpose of spending the day, and directed where I met (seemingly by accident) the husband of the first named spirit, and a prominent medium of San Francisco, on their way to a seaside resort overlooking the beautiful bay. On our way, the medium seemed held by an unseen power, and yet, neither of us comprehended for what purpose we were thus unexpectedly brought together. As we passed through the hallway of the building leading to a broad veranda, where we commanded the ocean view, I felt like stepping from the saloon upon the deck of a steamer; and so vivid was the impression that I, involuntarily, exclaimed, "Why, how much this seems like the deck of a steamer!"

We took seats and sat gazing at the woods dancing before our eyes on that bright July day, until our friend, the medium, was entirely oblivious of our presence; and, as she afterwards said, was taken away into mid ocean and felt the sensation of sinking into the waves. Still no words had as yet come from her lips. All at once I sensed the presence of my spirit sister at my side, and at the same time got a glimpse of the plan that brought us together. I said to the gentleman, "Why, what day is this? My sister is here, and your wife; and this is the anniversary of their entrance into spirit life; and this is the very hour that the steamer was sinking!" At this moment the medium held out both hands to the husband, as if to save and shield her from her watery grave. Impressions, vivid and wonderful, came to us both, and in a moment the medium reached her hand to me—called me by first name (which she did not know), and spoke of events that no one of our party knew but myself. Then the spell passed from the medium, and we arose to go, feeling that we had been treading on holy ground. But, the programme prepared by our dear ones, was not ended. As we were returning, and discussing as to where we should dine, our medium was compelled by the spirits to say, that "we must dine by ourselves in the medium's room." We, accordingly, returned with her to her rooms, and ordered dinner from the nearest restaurant, and setting chairs for our invisible friends, enjoyed a spiritual as well as a mortal feast; for our medium was held by spirit power, and words of good cheer and encouragement fell from her lips. Two weeks after this event, our friend, the medium, went to Santa Cruz on a visit, and while there a letter came from a friend of her hostess containing the enclosed lines, which I consider the most remarkable part of the spirit programme. This lady, through whose brain and hand, these lines were given, I have never met. I have written only imperfectly the events as they transpired, thinking they might interest and instruct the investigators of this only rational philosophy of "Death and the After Life."

For six the dainty table was spread
Close by the chairs, whose head near the board,
And all took seats, and all took bread;
As in days long bygone, when loving words
Fell in measured rhythm and rhyme,
As sweet as the peals of a distant chime.

But only three, you say sat there,
At the dainty feast round the festive board;
Saw you not the lady with flowing hair,
And dark gray eyes that sat next her lord?
He was kneeling in her heart, in days gone by—
He is still in her heart, though he hears not the sigh,
Nor sees the sweet face, as she bends to reply.

You saw not the boy, whose radiant smile
Lingered and played like a sunbeam rare,
Filling the room with a glory the while—
You were counting but three; my friend, you stare,
When I say there were six, just double the number,
O friend, your sense, I am sure is in slumber
When you count only three, and say that is the number.

Open your eyes; for another site
Close by the chairs, whose head near the board,
By the rough touch of discord and sorrow
That fits like a phantom.
Where duty was joy, and love was the word,
Her sister sits there, my friend, you are blind
When you say, only three sat there and dined.

Softly the bells of the past ring out,
And joyously chime, there is no dead;
We are still here, though your willing ear
Hears not the fall of our silent tread,
Six sat down at the feast without strife;
Six partook of the bread of life.

An Outline of the French Revolution—Its Causes and Results—By W. S. Bell.

We have received from the author a copy of this work, which attempts to give, as its title implies, (within the very limited space of eighty small pages), an outline of events running through a series of the most eventful years of the world's history; an undertaking which to our mind is very suggestive of an attempt to crowd a ton of feathers into a two-bushel bag. We admire the author's effort to place within the reach of that class of readers who have neither time, patience nor means to wade through all or any of the voluminous histories extant, a comprehension resume of leading events, within small compass and at a cost within the reach of all; but candidly cannot say that we think he has done, or could have done, justice to his subject in the small space he has allowed himself. The work is mostly made up of short illustrative quotations from several historical authorities—more perhaps from Carlyle than any other; and we would remark that, isolated quotations from the latter author are not always satisfyingly clear to the common mind, without their connection. There is also to our mind, a painful appearance of haste in the production, as where the author uses his own language he mixes up tenses past and present in a way quite bewildering. The incidents related in the life and experiences of our own Thomas Paine are in a high degree interesting, not to say thrilling; his escape from the guillotine, for instance, as recorded upon page 73. The book contains a deal of information in very small space, too small, as before remarked, to allow of any satisfactory arrangement of causes and effects; in fact, anything but the most desultory treatment. Yet it will well repay a perusal by any reader who has not access to more extended histories. We cannot, however, agree with the author that the book "foreshadows the doom of American Democracy," unless he means in the limited party sense of that term. Published and on sale by D. M. Bennett, Liberal and Scientific Publishing House, 141 Eighth street, New York City. Price 25 cts.

BLACKFOOT'S WORK.

DOING SPLENDID.

Butler, Penna., Jan. 24, 1881.

Mr. Bliss—Dear Sir:—Please send five sheets of Blackfoot's paper. We are all using it and it is doing splendid. Yours, Mrs. H. D. PUTNAM.

HIGHLY PLEASED WITH IT.

Indianapolis, Ind., Jan. 24, 1881.

Mr. Jas. Bliss—Dear Sir:—I have used your magnetized paper, and am highly pleased with it, and fully satisfied with the result it produces. Truly Yours, Mrs. MARY KEPPEL.

BEST OF RESULTS.

Farnumsville, Mass., Jan. 21, 1881.

Bro. Bliss:—Enclosed find \$1. for twelve sheets of magnetized paper. I received the one sheet mailed to me and tried for pains in the lungs, with the best of results. E. M. BARRY.

GOOD FOR LAME BACK AND SIDES.

Belfast, Me., Jan. 27, 1880.

Mr. Bliss:—Again I send for more magnetized paper; I used the last for lame side and back and received great benefit from its use. Many thanks to Blackfoot and his band. W. F. MAYO.

CANNOT DO WITHOUT IT.

Utica, N. Y., Jan. 24, 1881.

James A. Bliss—Dear Sir:—Please send again to my address, two sheets of your magnetized paper, as it benefits my wife, and she is not willing to do without it. Respectfully yours, A. W. BROWNELL, 139 Park Ave.

CONVINCES A SCEPTIC.

Topsham, Maine, Jan. 25, 1881.

Mr. Bliss—Dear Sir:—I received Blackfoot's magnetized paper and like it very much. Blackfoot came and tipped the table for me. Oh! it is so queer. I did not believe in its power but I do now. Send me another sheet, for I intend to persevere. MARY J. BEAL.

GOOD FOR SORE EYES.

Dallas Co., Texas, Jan. 25, 1881.

Friend Bliss—Dear Sir:—You will find enclosed forty cents for magnetized paper, one each week, addressed to Mrs. Margaret Seeley, Lisbon, Dallas Co., Texas. She is one of my patients, and I feel confident that Blackfoot and Red Cloud can cure her. I am glad to inform you that my own little daughter's eyes are getting better fast. I will report in full when she is done with them. We remain friends as ever. U. J. PATTEN.

APPRECIATES BLACKFOOT.

Nederland, Col., Jan. 24, 1881.

Jas. A. Bliss—Dear Sir:—We again send for more of Red Cloud and Blackfoot's magnetized paper. Enclosed please find \$1.00, for which send us two sheets next week, and then one sheet weekly thereafter. We feel all right when we are visited by Blackfoot's noble band of Indians. They have done much for us, and we appreciate their kindness. May the angel world bless you as their medium is the prayer of the writer. Mrs. N. W. BROWN.

YOUTH AND OLD AGE—TESTIMONY FROM A "DEAR LITTLE ONE."

Azusa, Cal., Jan. 10, 1880.

J. A. Bliss:—I send you ten cents for a sheet of Blackfoot's magnetized paper. I am a little girl, nine years old, and my eyes are so weak I can hardly study at school, and I wish some of the paper to cure them. I tried some before, which helped them very much. You will please address, LILLIAN REEVES, Azusa, Cal.

BENEFITS THE AGED.

Geneva Lake, Wis., Jan. 24, 1881.

Dear Bliss:—Enclosed find \$1 for more magnetized paper. I got one sheet of it some time ago and used it across my lungs for catarrh, which at the time was making me quite sick. It relieved me so much that my lungs have not felt so well for many years. I will be 34 years old next Spring, and feel that the time is not far distant when I shall be called to mingle with the dear ones on the other shore.

Yours for the truth of our beautiful philosophy, Mrs. MATILDA SNOW, P. O. Box 14.